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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.NEW SERIES
VOLUME XXXVIII. No. 6

Jackson, Miss., February 6, 1936

Who's Who and What's What

In 1929 the city of Jerusalem was lighted with candles and oil lamps. Now there are 6,000 consumers of electric light and power.

The Wesson church has called Rev. Mark Lowry of Silver Creek and it is understood that he has accepted. He is well qualified for the service expected in this important field.

The papers of last week announced the death of Mrs. Kirkland of Quitman who has been in failing health for some months. She was a woman of outstanding Christian character and great usefulness. She leaves a son who is deacon in the church at Quitman and a daughter, Mrs. W. E. Holcomb of Mississippi Woman's College.

Religious Emphasis Week at the University of Mississippi brought four speakers to the campus under the auspices of the Young Men's and Young Women's Christian Association. They were Dr. Holt, president of the Federal Council of Churches in America, Dr. Newman, Methodist of Grenada College, Rabbi Binstock of New Orleans and Dr. F. M. Purser, Baptist of Oxford.

Dr. P. E. Burroughs said that the chief purpose of such a conference as this is to start people to thinking. A manual is necessary for intelligent action and cooperation; a new one is just off the press to foster this movement. This movement in the beginning set evangelism in the center and we must keep it there. The center of the gospel is the cross and it must be kept in our hearts as the symbol of life to us.

The amount due February 1 for a year's interest on the Baptist Bible Institute bonds is \$8,610 and to date we have \$6,131.96. We are paying the bondholders their interest for six months. We are placing the balance with the bankers and will continue praying and working until the total interest has been paid. How thankful we are to every one who has helped us in this obligation and how grateful we will be for any further contributions, whether small or great. Please continue to keep us in your hearts and in your prayers.—W. W. Hamilton, Pres.

Mr. Henry Burnett of Macon, Ga., one of the secretaries of the Southern Baptist Convention, attended the meeting of the Advisory Council of the American Bible Society in New York recently. Last year the society distributed 8,067,158 Bibles and scripture portions, in 180 languages in over 40 countries. In the 119 years it has distributed over a quarter of a billion. Methodists and Presbyterians are said to contribute largely to its support, but Baptist Contributors are comparatively few, though the society distributes Bibles through our Missionaries. Special efforts are being made to enlarge the work in this four hundredth anniversary.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

The free copies of the Baptist Record which have been going to some of the preachers will be discontinued by order of the Convention Board. We shall be glad for all these to send in the subscription price and continue to get the paper. Otherwise this will be the last issue received.

Mr. Barnett said the success of the Holy Rollers in any community is proof of the failure of Baptists in that community.

Over 200 churches in Mississippi do not have Sunday schools, but that is a big improvement over a few years ago.

Dr. Kyle M. Yates of the Southern Seminary will be in a meeting with the First Baptist Church in Jackson for eight days beginning the last Sunday in February.

It is estimated that in the first year after the Eighteenth Amendment was repealed, \$10,000,000 were spent in advertising in newspapers. Where their treasure is there will their opinions be found.

There are ten times as many Baptists in Mississippi as there are Catholics. But there are five times as many Catholic schools as there are Baptist schools. Do you believe in religious education?

How much do you believe in Christian Education? In Jackson a Baptist college for Negroes is ready to go out of business. In the same city the Catholics are supporting a school for Negroes where many children from Baptist families are in attendance. "Is it nothing to you, O ye that pass by?"

A gas company has given \$50,000 for a building to be erected on the grounds where Texas centennial celebration is to be held this year, which will contain religious exhibits of all denominations wishing to participate. Two weeks will be given to each of the larger denominations for meetings as they may arrange. Baptists will be given the time from June 7 to June 20.

Some of you may have read a recent book, "Crucifying Christ in Our Colleges" by Dan Gilbert. It was shocking in its revelation of the irreligious education in many institutions. But whether you read that or not, you will be interested in a more recent book by the same author, entitled "Evolution: The Root of All Isms." The isms particularly mentioned as the result of accepting and teaching the evolutionary theory are Nietzscheanism (the crazy man's conception of the "Superman"), Marxian Socialism and Communism, Free-loveism, Determinism and Atheism. The author believes these are natural and inevitable results of Evolution. He believes that it is impossible to believe in Evolution and believe in God, rationally and consistently. He quotes from one who investigated the teachers of science in many great schools in America and shows that the majority of them do not believe in a personal and prayer hearing God, many of whom have discarded their faith because of accepting the theory of evolution. The book is published by the Danielle Publishers of San Diego, Cal., and sells for \$1.00 in cloth and 50c in paper binding.

Congratulations to the Baptist Courier of South Carolina and to Editor W. C. Allen in the fine edition of January 30 celebrating one hundred years of Baptist journalism in that state. There are 68 pages full of interesting things about Baptist work in the state and out of it. Pictures of many church buildings are given whose congregations have had a continuous existence of more than a century.

And now we understand Dr. Louis J. Bristow, superintendent of the Baptist Hospital, was once a Baptist editor. This explains how he comes to have one of the finest developed sense of the appreciation of publicity, and knows what is good publicity. We "joshed" him a bit when in New Orleans recently about his determination to get on the first page of the daily papers even if it took a fire in the hospital to do it. Any way it worked.

The Five Year Sunday School Promotion Program will require nearly 800 workers in Mississippi, about a dozen for each association. This work will not be for preachers, but is a layman's movement, intended to secure the cooperation of lay workers. Christianity, according to Dr. Burroughs, is essentially a laymen's movement. The original disciples had no hands of ordination laid on them. Unpaid workers constitute the larger part of the forces working for the kingdom of God.

One who attended the Sunday School Conference this week in Jackson is impressed with the genius of Dr. T. L. Holcomb for organization. To be sure the Sunday School Board has long been the outstanding organization among Southern Baptists. But the organizing ability of Dr. Holcomb is not directed to the construction of a financial institution, but the coordinating of our forces for evangelizing, teaching and training our people for more effective service. One feels that so far as organization can be made effective for spiritual ends, it will be utilized under the administration of Dr. Holcomb. There seems to be a fine spirit of unity and cooperation among the forces of the Sunday School Board. They believe in their task and give themselves wholly to its fulfillment.

The Southern Baptist Five Year Sunday School Promotional Program, with the chief emphasis on the district association. This is the plan of the Sunday School Board as indicated by Dr. P. E. Burroughs in his Jackson address Monday. He said the world seems to move in five year cycles. The Sunday school is the natural agency for promotion. The B. T. U. will have a similar program. The Sunday school makes building programs necessary, and makes the building actual. A program assumes intelligence; it necessitates a plan. The district association is the oldest form of cooperative organization, and the most natural and practical agency for promotional work. It is nearest to the churches, accessible to all who have a will to cooperate. Dr. Holcomb, born in Mississippi, went to Texas to be pastor and then to be mission secretary; but he returned to the pastorate and matured his conception of Sunday school possibilities. Then he was graduated into the present position as Secretary of the Sunday School Board. This whole five year plan has been forged in the furnace of prayer.

Sparks and Splinters

There is a full-time Baptist student secretary in Louisiana Polytechnic Institute, Ruston, La., Miss Miriam Daffin.

Dr. B. C. Land announces that a revival meeting led by the Rosoffs will begin in the church at Winnfield, La., Feb. 9.

The Townsend Plan man was elected to Congress in the Third District of Michigan by a two to one majority. The more you promise 'em the more they will vote for you.

Mrs. C. M. Thompson died in Louisville, Ky., on Jan. 9. She was the wife of Dr. Thompson, Baptist Mission Secretary in Kentucky, who has our sincere sympathy.

Pastor Barney Thames writes from First Church, Wellington, Kansas, that the grandest experience he has had as a pastor has been in building a prayer meeting of an average attendance through the winter weather of 120.

Some one has figured it out that Southern Baptists spend as much for tobacco annually as the total indebtedness of the Southern Convention and all the state conventions combined. What toll did you pay?

From Dr. R. N. Whitfield of the State Health Department we have received a copy of the "Health Syllabus," in which is helpful information about avoiding disease and prevention of sickness.

Dr. J. E. Gwatkin, librarian at the Baptist Bible Institute, is anxious to add new books to the large collection already in hand, one of the largest of any Seminary in the land. You may write him what books you are willing to give. This will prevent duplication.

At the age of 80 Dr. O. C. S. Wallace retires from the pastorate, his last service being in Baltimore. He is a native of Canada, but spent most of his life in the United States. His writings have been helpful and his preaching and pastoral work fruitful. He is in every way an excellent Christian gentleman.

Pastor D. A. McCall of Philadelphia sends a list of all the families in the church and the Record will go to all of them, provided for in the regular church budget. This is about the longest list from any church and we are particularly proud of this list of names. May the Record prove a blessing to them in larger vision and deeper consecration.

We have never seen so much done by any board in so short a time, as was done by the Board of Trustees of the Baptist Bible Institute last week in four hours time. This was made possible by the fact that President Hamilton in his report gave a clear and succinct account of all conditions, and by the work of committees meeting the day before and analyzing the work in preparation for the full meeting of the Board.

The Church at Mt. Olive has called Rev. W. L. Holcomb as pastor and he has accepted the call to begin work on Feb. 1st. Brother Holcomb was graduated from Mississippi College five years ago and is this year finishing his work at the Baptist Bible Institute for the doctors degree. He will not move on his new field until the close of the session in May. He has had successful experience as a pastor while in school. We are glad to have him back in Mississippi.

From the minutes of Jefferson Davis County Association we learn that these brethren have a three days session, Friday, Saturday and Sunday. The moderator is Solon Walker and clerk is L. C. Burkett. There are fifteen churches in the county. Two churches own pastors' homes. There is a total membership of 2,879; having 125 baptisms last year. Total gifts to all causes \$10,742.24, of which \$1,751.69 went to missions and other benevolences. Every church gave to missions. Every church, except one had baptisms, the largest number, 25, being reported from Prentiss.

Lester E. Nicholson of Laurel becomes pastor at Deemer.

The Texas W. M. U. has provided a scholarship at the Baptist Bible Institute for a young lady student.

One hundred a day are killed in this country in automobile wrecks, the majority of them caused by drunken drivers.

It is said that within the past ten years 150,000 have been added to the Christian churches of Japan. This is a hundred per cent increase.

C. G. Clark, formerly pastor of Central Church, New Orleans, has been appointed chaplain in the U. S. Reserve Corps, with the rank of first lieutenant.

Dr. C. E. Maddry, Secretary of the Foreign Mission Board, proposes to make a visit to the African mission field, never visited before by a secretary.

Six of the 26 missionaries appointed recently by the Foreign Mission Board had been students in the Baptist Bible Institute. Pretty good for an eighteen-year-old school.

Miss Juanita Byrd, on furlough from her work as teacher in Shanghai University in China, is taking special work at Mississippi College, the second semester, in English, Education and History.

Mrs. W. J. Cox of Memphis, Treasurer of the Southwide W. M. U., is said to be seriously ill in the Baptist Hospital in Memphis. She was long-time President of the W. M. U. and one of the finest examples of Christian womanhood.

The goal set for the recent Lottie Moon offerings by the Southwide W. M. U. was \$165,000. Already the amount has gone beyond \$231,000 and may reach a quarter of a million. This is their annual offering to Foreign Missions, over and above the Cooperative Program.

The Executive Board of Tennessee Baptists has bought a three story brick building for the officers and employees of the board, that is for their workshop. These include about the same departments as we have in the Baptist building in Jackson. Hitherto the Tennessee workers have had their offices in the Sunday School Board building. They are now at 149 Sixth Ave., North in Nashville.

It looks like the light is beginning to dawn in some quarters when a religious periodical like the Christian Century, in discussing the call of a few Anglo-Catholics to their associates to return to the Roman Catholic fold, can say, "It needs to be understood that the reunion of the churches is one thing, and the establishment of friendly and cooperative relations among the members of different churches is another thing." It always helps when you can "distinguish the things that differ."

"Working Together In A Spiritual Democracy" is the alluring title of a new book by Dr. G. S. Dobbins of the Southern Seminary. It begins at the right place, recognizing the essential spiritual democracy of the New Testament church. It recognizes the principle of voluntary service as the only kind acceptable to God and proper for Christians. But the book shows how this co-operation is practical and necessary. It is intended for use in the B. A. U. study course. To our mind the adult union is the most hopeful department of the B. T. U. The book can be had for 40c in paper binding or 60c in cloth.

Many newspapers are working in their editorial columns to reduce automobile accidents, and working in their advertising columns to increase them by inducing larger sales of liquor. Remove the cause. There is an old story about how alienists test a man to determine whether or not he is insane. They put him in a big basin and turn the water on till it comes up around his neck. If he jumps up and down and hollers they know he is an incurable. But if he goes to the hydrant from which the water is pouring into the basin and cuts the water off, they say he will come out all right. There is something hopelessly wrong with a man who in any way advocates the liquor business and then pretends to deplore the damage it causes.

Virginia Baptists have their annual meeting in Lynchburg, beginning Feb. 11.

Pastor C. W. Barnes of Baldwyn underwent an operation on January 28, and at last report was doing as well as could be expected.

The Baptist Standard truly says: Any officer or citizen, man or woman, who believes the promise of liquor dealers is too simple for this world.

There were 628 women arrested for drunkenness in Richmond, Va., in 1935. The total for men and women was an all time record for a state that has taken in hand to sell the liquor.

Three Baptist pastors officiated at the funeral of Governor Allen of Louisiana last week: Dr. B. C. Land of Winnfield, Dr. J. Norris Palmer of Baton Rouge and Dr. C. R. Angel of San Angelo, Texas, formerly of Baton Rouge.

Pastor W. B. Phipps had brother I. E. Farr with him in a meeting last week at McCall's Creek. The weather was very cold, but the preaching was mighty good, and at last report indications were good for a revival and additions to the church.

The First Baptist Church, Shreveport, La., enjoyed a very successful year during 1935. There were 322 additions to the church, 146 of them being by baptism. Present enrollment is 4,302. Finances: Property, \$11,628.98; Local Work, \$27,442.24; Missions, Education and Benevolence, \$27,979.30; Total \$67,049.52.

The Department of Vital Statistics of the State Health Board in Jackson is urgently asking that all births shall be recorded in its office. Many have neglected this and serious inconvenience may result in after years. Any not hitherto recorded may yet be sent in before August 1st. After that no delayed reports will be received. The birth of everybody should be recorded with the state offices. Doctors should see that this is done. For full information write to Dr. R. N. Whitfield, Old Capitol, Jackson, Miss.

On Sunday, Jan. 26th, the Long Beach Baptist Church ordained brother Carey Allen to the ministry. Brother Allen, the son of Rev. D. B. Allen, has been an active member of this church for the past four years. He has been called to the Sharon Baptist Church in Harrison County, and is now attending the Baptist Bible Institute. The ordaining council was composed of practically all the pastors of this association, with some visiting preachers. Rev. D. B. Allen, the father of the young man delivered the charge. We pray God's blessing upon this young man in the life work that he has chosen.—R. W. Porter, Pastor.

We have read with much interest the book by Kagawa entitled "Christ and Japan." It is distributed by the Judson Press, 1107 McGee St., Kansas City. The devotion of this man saved out of heathenism is enough to put to shame all of us who were reared in a Christian land. We have much to learn from him, and of course he has some things still to learn. This book takes you through the side door of that heathen country, giving you some knowledge of its muddled religious condition and shows the need of an immediate advance in Christian missions. The book can be had for 50c in paper or \$1.00 in cloth binding.

You will rejoice with us to know that the Itta Bena Baptist Church has taken another advanced step. For the first time in its history our Sunday school is recognized by our Nashville Sunday School Board as a Standard School. The loyalty of the membership of the church and the efficiency of our predecessors is the secret of the successes with which we have met. Most of our Sunday school forces are always ready for a training class. The new course is fine. The pastor has taken the advantage of the other workers of the church and has just finished his fifteenth book of the new course by correspondence. We are proud of our Sunday school. We are trying to make our B. T. U. Department Standard. The first Sunday night in the new year, we baptized five into the fellowship of the church, all of which were male members. We are happy in His work.—C. S. Thomas, Pastor.

Thursday, February 6, 1936

THE BAPTIST RECORD

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IF GOD BE FOR US
By G. C. Hodge, Biloxi, Miss.

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Text, "What shall we then say to these things? If God be for us, who can be against us?" Rom 8:31.

I. The One Question that Should Be Ever Before us Is, "What Shall We Say To These Things, If God Be For Us"?

And by "These Things" I mean the experiences that come into our lives. What shall we say to our experiences, if God be for us? When sorrow comes, what shall we say? What shall we say when our health is gone? What shall we say when reverses come, and our money is gone, and our home is lost? When our plans fail to mature and our hopes are blighted, what shall we say? What shall we say when some friend betrays us? When we try to go forward with our life's plans and find apparently every door of opportunity closed in our faces, what shall we say? When we look to the future and see the stars in our sky go out one by one until our future is as dark as midnight and we know not what to do, what shall we say? On the other hand, when health, happiness, opportunity and prosperity come, what shall we say? We shall say something. We shall make some response. We shall react in some way to each and every experience that comes into our lives, and how important it is that we shall say the right thing.

II. What We say To "These Things" Reacts Upon Us and Determines What We Shall Be and What We Shall Do.

Our experiences do not determine what we shall be, nor do they determine what we shall do. It is what we say to our experiences, the way we react to them, that determines what we shall be and do.

Two people became rich overnight. One said, "I have been wanting money all my life. Now that I have it, I am going to satisfy my every desire." So he lived a life of self-indulgence, luxury and sin. The other one said, "I have been wanting money all my life. Now that I have it, I am going to help suffering humanity, and help advance the Lord's work in the earth." So he lived a life of unselfishness and usefulness. What was it that made one a benefactor to the world and the other a curse? It wasn't riches. Both of them had riches. It was what they said to their riches. It was the way they reacted to their experiences.

Two people lost their fortunes and became poor overnight. One became bitter against God and man, gave up all church and civic work, and lived a miserable, useless life. The other one became more dependent upon God, more tender and compassionate, took a greater interest in religious and social work, and lived a happier and more useful life. It wasn't poverty that made the difference in them. Both were poor. It was what they said to their experiences that made the difference.

Two people lost their health. One became hardened and bitter, cursed God, and made life miserable for himself and for all who came his way. The other one became more conscious of God's goodness and mercy, reconsecrated himself to the service of God, and became a blessing to all who came in touch with him. What made the difference. Both were sick. They had practically the same experience. It was the way they reacted to their experiences that made the difference.

Two people who had been ill for a long time regained their health. One said, "Now that I have my health and strength, I am going to find my place in society and enjoy the pleasures of life." So she lived a life of selfishness, worldliness and uselessness. The other one said, "Now that I have my health and strength, I am going to find my place in my church and community and be of some help to others." So she lived a life of unselfishness and usefulness to God and man. Health didn't make the difference. Both of them had health.

Two people looked out upon life and dreamed

of their future. In their dreams they saw themselves as they hoped to be tomorrow: successful in business, married to an ideal companion, occupying a position of honor and usefulness, and perfectly happy with nothing lacking. But as time passed one disappointment after another came until finally they were face to face with a condition which seemed to make it impossible for them to ever be successful, useful or happy as they had hoped to be. One of them surrendered, gave up all hope of ever realizing his dreams, and became a useless thing to be pitied. The other one defied his difficulties, did that which seemed to be impossible, made his dreams come true, and became a hero. It wasn't difficulties that made one an object of charity and the other a hero. Both of them had difficulties, and in the same degree. It was the way they reacted to their experiences that made the difference. And so it is with every one of us. It is the way we react to our experiences, and not our experiences, that determines what we shall be and do.

III. What We Shall Say To Our Experiences Depends Upon Our Knowledge of God.

If we know that God is for us, we shall say, "Nothing can be against us." If we do not know that God is for us, we may conclude that practically everything is against us.

John Bunyan, when in the most active period of his ministry, was put in jail and kept there for a long time, but he knew that God was for him, therefore he said, "This imprisonment is not against me, it merely indicates that God has something more important for me to do than preach to my people, and by the grace of God I will do it when His will is made known to me." Not long after that he heard, as it were, the voice of God saying, "I want you to put your message in writing." So, shut in behind prison walls where he was undisturbed by the demands made upon a busy pastor and a popular evangelist, he wrote his "Pilgrim's Progress," a book that has stood through the centuries, and doubtless will stand until Christ comes again, to bless all who read its message. What if Bunyan had not known that God was for him? He no doubt would have said, "This imprisonment is against me. I am disgraced, and my work is ended," and feeling that way about it, he might have spent the rest of his life breathing out threats against his captors and doubting the goodness, the wisdom and the mercy of God, as many have done.

Dr. Moon was in the most active period of his life when he was stricken with blindness. When he could no longer see, he said, "If God be for me, this blindness cannot be against me. It merely means that God has something more important for me to do than to labor as I had planned." He had a vision of the millions of blind people throughout the world groping in darkness, ignorance and sorrow, and he heard, as it were, the voice of God, saying, "I want you to minister to them." He then invented the Moon Alphabet, which is a system of raised letters, in which the Bible and other books were printed. As a result of this millions of blind people have learned to read, and many have been educated and trained for a life of usefulness. Had he not known that God was for him, he might have become despondent, asked for a little dog to lead him, and spent his life on the streets of some city begging alms of the people, as many have done.

If we know that God is for us, regardless of what our experiences are, we shall know that they will, in God's own way, work for our good, and, knowing this, we will be brave, loyal and true, and will face life courageously, victoriously.

IV. We Will Miss Some of the Greatest Blessings God Has In Store for Us If We Fail To Realize That He Is For Us.

We will be like a man I once heard of who sailed to New York by ship. His money was limited. Therefore after purchasing his ticket he bought some cheese and crackers to eat, feeling that he would not be able to pay for his meals on the ship. At 5:30 P. M. the bells rang and all the passengers went to the dining room for dinner, all except this man. He went to his room

and nibbled cheese and crackers. The same thing happened at meal time each day thereafter. When they were about a day out from New York he was so hungry he decided that he would rather have a good square meal and enter the city penniless than to starve himself another day. He asked the steward what a "Regular Dinner" would cost? The steward said, "Haven't you a ticket?" The man replied, "Yes, but I am talking about dinner now." The steward asked to see his ticket, and after looking at it said, "Sir, this ticket entitles you to three square meals a day and to every convenience and comfort on this ship. Three times a day this company has prepared for you a well balanced meal, and three times a day your place in the dining room has been set. If you have not claimed the meals, or if you have not enjoyed all the comforts the company has provided for you, it is your own fault."

Isn't that just like a lot of God's children? They are going through life on a cheese and cracker diet when God has provided for them a banquet. They are not enjoying their salvation or anything else, and why? Simply because they do not know that God is for them, or they do not know what it means to be saved. They cannot say with certainty, "God is for us." They have read where God said, "My grace is sufficient for thee," and, "As thy day, so shall thy strength be," and "My God shall supply all your need according to his riches in glory by Christ Jesus," but they have not realized the truth of such promises, and so they are missing some of the richest and sweetest blessings of life.

V. We Sometimes Have To Suffer Reverses Because We Fail To Realize That God Is For Us.

On the last night of a meeting in which I was preaching last summer I asked the pastor if we could get up in time for me to catch the four o'clock train next morning. He said we could, and brought an alarm clock into my room. It was a beautiful clock, but he said this about it: "You have to lay it on its back if you want it to keep time, for it runs wild when you leave it standing up like it was made to stand." He then laid it on its back in a chair by the side of my bed and left. As I lay in bed that night I said, "That clock is just like a lot of God's children. They are beautiful, useful and valuable, but they run wild when they are left in health and prosperity as they should be, so God has to lay them on their backs when He wants them to keep time with him and do the work for which they were 'made.' God doesn't want to keep his children on their backs any more than my friend wants to keep his clock on its back, but they are so precious to Him that he would rather lay them on their backs, that they might be useful, than to leave them on their feet and allow them to run wild and be useless.

VI. One of the Greatest Inventives For Service Is the Knowledge that God Is For Us.

When we know that God is for us we work earnestly, fearlessly, victoriously. Nothing can conquer or defeat us. We may fail as the world counts failure, but whether we succeed or fail from the world's point of view, we shall be useful and happy, if we know that God is for us.

BR

"Caterpillars are the most voracious of all living creatures," said a naturalist. "In a month a caterpillar will eat about six hundred times its weight."

Whereupon an old lady who was somewhat deaf, interposed, "Whose boy did you say he was?"

BR

The elderly man seeking the fountain of youth received six pills to be taken "one each day for six days."

"I'll just take them all at once, and have it over with," he said to himself.

Next morning he overslept. Members of the family, becoming uneasy, decided to wake him. After much difficulty the sleeper was roused. "I'll get up," he said faintly, still rubbing his eyes, "but I won't go to school."

EDITORIALS

HOW MUCH GROUND DOES RELIGION COVER?

How much ground does your religion cover? There are questions coming up in many minds today which make it necessary for us to seek an intelligent answer to that question. Where and how far does my religion take me? With what and with whom does it have to do? What obligations does it impose on me in respect to the man next to me? to the people all around me? to the world in which I live, and of which I am a part?

It is easy to answer that religion is merely a matter between me and God; that it fixes my relationship to God, determines my attitude toward God; that it is union with God and restored fellowship with Him. This is all true; and we do not know of anybody who disputes it; or who wishes in anyway to minimize this truth, nor to weaken its emphasis. But it is not all the truth, not if the Bible is true, and we accept it as true in every part of it.

That which determines our attitude to God and our relation to Him, determines our attitude toward and our relation to everything else and to everybody. When you turn your face northward you have determined your attitude to every point of the compass. If you love God with all your mind, heart, soul and strength, you cannot do otherwise than love your neighbor.

Religion is for the purpose of saving people; to save souls if you want to put it that way, though the Bible says nothing about saving souls; it speaks of saving men. When is a man saved? What does one have to do to be saved? Paul answers in Rom. 10:9, "If thou shalt confess with thy mouth Jesus as Lord, and believe in thy heart that God raised him from the dead, thou shalt be saved."

Why put in this "confessing"? Is it not enough to believe? But they are joined together, and what God hath joined together, let not man put asunder. To confess him is to proclaim your faith before others. A faith that does not speak out is not worth having. A faith that does not seek to influence others is spurious. And don't forget that the inspired writer makes salvation to you depend on the confession before men.

Moses had a pretty good case of religion. It was so strong in him that he forsook everything for it. He refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season. But you will recall that about the first out-break we see of Moses' religion, is when he saw an Egyptian beating up a Hebrew slave, he knocked the Egyptian senseless. And the next time we see him he is trying to reconcile two Hebrews who are having an altercation. He was just a beginner in the business and he was doubtless crude in his method of handling the situation, but he handled it without gloves. His religion compelled him to try to straighten up some things that were wrong.

So don't get the idea that religion is just between you and the Lord. Religion has a very practical, human side to it. Nothing that affects the welfare of men is alien to it. Whatever affects the welfare of others is a call upon your religion for assistance.

BR

Dr. H. C. Bass of Meridian spoke briefly at the Sunday School Conference on the great reduction in Southwide debts through the Hundred Thousand Club. He announced plans for a succession of missionary rallies to be held in the state early in March. Speakers will include Dr. C. E. Maddry of Richmond, Dr. J. B. Lawrence of Atlanta, Dr. R. B. Gunter and others, held at West Point, Meridian, Laurel and Jackson March 3 and following.

IF THE FOUNDATIONS BE DESTROYED

—o—

In the Eleventh Psalm the question is asked, "If the foundations be destroyed, what can the righteous do?" Or in the margin of the American Revision, it is rather an exclamation, "For the foundations are destroyed!" It seems to be a question which was put to David, rather than one which he is asking. It is not David who is apprehensive about the foundations, but some timid soul who is ready to abandon hope, forsake the cause of righteousness and throw his religion overboard.

He is telling David, or has told him, that there is no use; you are holding to a vain hope; give it up; your religion is doing you no good; make the best of a bad situation; take care of yourself the best you can; it is every man for himself and the devil take the hindmost; look out for your own skin the best you can.

David is told that the very foundations of his faith are crumbling, or have crumbled; there is nothing in religion; the world has gone to the bow-wows; wicked people are in the saddle; what good does it do to try to do right and what benefit have you who stick to your religion.

David had much the same sort of fights to make that we have, external and internal; practical atheism had assumed the aggressive, and men were challenging any and every claim of those who believed in God. Religion and righteousness were about to be crowded off the stage.

What did he do? What shall we do in a time like this? The only answer is in a solemn, determined defiant declaration of our faith in God and our allegiance to Him. The Psalm opens with his credo, with his declaration of faith, "In Jehovah do I take refuge." And when the question of the adversary has been fully set forth, then he repeats his unwavering confession: Jehovah is in his holy temple; Jehovah, his throne is in heaven Upon the wicked he will rain snares; fire and brimstone and burning wind shall be the portion of their cup. For Jehovah is Righteous; he loveth righteousness; the upright shall behold his face." The long view, the last view is all in favor of God and Righteousness. "He that believeth shall not make haste," or as Moffatt translates it "shall not flinch," or Goodspeed, "shall not be worried." We do not have to throw up our hands and quit.

BR

NEED A DOCTOR?

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Most people do at some time, for conditions are not always favorable to health, and there seems to be something wrong with our bodies which makes them subject to disease. But I am not talking about bodily ailment now. Sin is a disease and we need help if we are to get relief. There is a measure of comfort in the fact that sin is a disease. It is not our natural and normal condition. The people who tell you that sin is just a left-over from our old original brute nature are simply ignorant, to use their own language. God made man upright, made him in His own image. Sin is not a part of our original nature. It is a disease. And we need expert medical attention. Don't let the criminology crank tell you that it is just a bodily disease, that racketeers simply need an operation on the brain. It goes deeper than that. It is a disease of the soul and no mere palliatives applied to the body will restore the soul. God's prophet declares that the afflictions of the body will not save the soul. There are bodily ailments. There are mental ailments, and there are spiritual ailments. It takes a specialist in any one of these.

If sin is a disease and is not an inevitable part of us then it can be cured. It ought to be cured. The struggle against it is because deep in our souls there is a feeling that it ought not to reign in our mortal bodies. The condemnation of our consciences, the sense of guilt is evidence that it is not a necessary part of us. The condemnation of sin in the word of God is further proof that we do not have to sin. God would not condemn us and our conscience would not

condemn us if we were helpless.

There is a physician for our souls. Jesus said, "The whole need not a physician, but they that are sick." He said, "The Son of Man came to seek and to save that which was lost," and that he came not to call righteous men but sinners to repentance. The reason for Jesus' coming into the world was Sin. That is the one thing which brought him here. To deal with the one matter of sin is his specialty. It was this which drew out his heart of compassion. When others brought a man afflicted in body to him to be healed, he saw first of all the man's sin and dealt with that: "Son, thy sins are forgiven thee."

I wonder if we have ever gotten this truth so prominent in our theology down into our experience and faith. Have you ever brought your sin to Jesus, told him all about it, and asked him to put his finger on it and heal this fearful disease? Bring each sin to him, bring every one of them to him, lay them all down before him. Ask him to heal you of this or this, and this. Get your faith out of the far distant past, out of the sphere of generalities; tell him about the trouble you have with sin. Just lay it all before him and wait for his healing. He came to destroy the works of the devil. His specialty is dealing with the very disease you have.

We need to get our faith out of the theoretical and theological state into that of experience. If we don't we will be soon abandoning it theologically, for what's the use. And if we do not become ourselves a demonstration of the power of the gospel to save men from sin, what sort of gospel have we got to preach to other people?

If we can give a good demonstration, a proper exhibit of the power of God to save from sin, then can we carry this gospel in confidence and boldness to any and every place where it is so much needed. The world needs it today as it never did before. The world is falling to pieces with the disease and rottenness of sin. Have you and I got a remedy for it which has proven its efficacy? Can you recommend the gospel which has saved you from sin?

BR

THE BAPTIST ORPHANAGE

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Articles have recently appeared in the Baptist Record and other publications, and statements have been made by individuals and groups that might be interpreted to mean that the orphanage does not need additional contributions. Unfortunately such is not the case. Staff members must be paid, and money is needed for the purchase of many items which are not contributed, such as water, lights, gasoline, medicines, perishable foods, etc. Besides, the buildings are old and considerable expense is involved in ordinary repairs and upkeep.

It is true that contributions of money and supplies were up to the usual standard during the Thanksgiving and Christmas season and we are grateful for the response. We hope and believe that our people will continue to give loyal support the year through to our splendid boys and girls at the Orphanage.

Mr. W. G. Mize, the business manager, is now acting superintendent. Orphanage affairs are moving along in good shape. The board of trustees will take no immediate steps to fill the vacancy in the superintendent's position. For nearly a year now the executive committee of the board has been holding monthly meetings, and arrangements have been made for quarterly meetings of the full board this year. If there is any information any one desires concerning the Home, just write W. G. Mize, the business manager, or see any member of the board.

Thanking you for your interest in the welfare of the Home, and asking a continuance of the same, I am

Very sincerely,

W. N. Taylor, President Board of Trustees, Baptist Orphanage.

Thursday, February 6, 1936

THE BAPTIST RECORD

5

LET'S GO

By A. L. GOODRICH, *Circulation Manager*
"Ask the People and They'll Subscribe"

ON THE GO

"Ask the People—They'll Subscribe."

—o—

COMO

"Ask the People—They'll Subscribe."

It worked at Como. In 57 minutes after lunch Pastor Grafton and the writer saw those within easy reach and only one refused the opportunity of subscribing for **THEIR OWN**. (He gets it with another.)

Brother Grafton has a fine grip on the work at Como and is getting results.

—o—

SARDIS

"Ask the People—They'll Subscribe."

Deacon C. B. Young at Sardis was as busy as a bee, but is never too busy to talk Kingdom affairs. The Sardis people are carrying on heroically while they await the Lord's will concerning a pastor.

—o—

OXFORD

"Ask the People—They'll Subscribe."

Dr. Crittenden and I heard Dr. F. M. Purser "the first time" when he invited us to be his overnight guests. Such genial hospitality as the Purser's showered on us made us want to stay forever. Dr. Purser has a fine group of Record readers and is always ready to cooperate 100%.

We enjoyed a short visit in the home of the Wilds, where plans for a B. T. U. campaign for the Record were made.

—o—

WATER VALLEY

"Ask the People—They'll Subscribe."

We missed the smiling face of Jim Metts, but were glad that a Philadelphia surgeon offered hope of recovery via the operation route.

Brother W. M. Vanderburg is the Record contact man at Water Valley and does a good job of it.

—o—

CALHOUN CITY

"Ask the People—They'll Subscribe."

After an all night ride, we were met at Grenada by Bishop R. B. Patterson of Calhoun City and Calhoun County.

We preached on missions at Calhoun City and New Liberty after "merely mentioning" the Record. Just as everywhere else, "the people were asked, the people subscribed."

Pastor Patterson has already secured about 30 new subscriptions from Calhoun City. New Liberty went above the 50% mark immediately. From reports of some of his members, brother Patterson is doing the best work of his life at Calhoun City. Every department is functioning in a fine way.

And lest we forget it, if ever an invitation comes to have a meal at the nearby CCC Camp take along your best appetite. We reduced none that day. It is also the best kept CCC Camp we've seen.

—o—

PONTOTOC

"Ask the People—They'll Subscribe."

At Pontotoc we found Dr. Hilburn carrying on in a great way. The people love and appreciate him. He is making plans to try to make Pontotoc 100% for the Record. They now have 80 subscribers. That's more than several churches with three times their membership.

"The people were asked, they subscribed."

—o—

TUPELO

"Ask the People—They'll Subscribe."

Silas Cooper phoned us an invitation to spend the night. We needed no second invitation. The

Cooper hospitality is as ever—perfect. Brother Cooper showed us over his new church plant, (under construction) and told us about the bright prospects for the future.

—o—

BALDWYN

"Ask the People—They'll Subscribe."

Rev. C. W. Barnes and his good Baldwyn people took care of the visitors in a fine way and 45 minutes after lunch produced eight subscribers, new and renewal. Brother Barnes is thoroughly cooperative and gets things done.

—o—

SHANNON

"Ask the People—They'll Subscribe."

Rev. O. H. Richardson is the shepherd at Shannon. His people speak well of his work and he is in demand from many nearby churches. He plans a Record campaign soon.

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THANK YOU

Rev. D. J. Young, Eden, Mrs. E. C. Pitts, Brookhaven, Rev. R. B. Patterson, Calhoun City, Rev. E. S. Flynt, Handsboro, Rev. D. A. McCall, Philadelphia, Rev. C. W. Baldridge, Inverness, Mrs. Jas. P. Jones, Shubuta, Rev. R. L. Breland, Coffeeville, Mrs. Jno. D. Davis, Greenville, Mr. J. V. Ratcliff, Gloster.

—BR—

The congregation at Clinton Sunday was much pleased with the sermon in the morning by Dr. W. A. Hewitt of Jackson and the address at night by Mr. Harold Ingraham of Nashville.

Mr. Barnett who presided at the Sunday School Conference made an earnest appeal to the Christian workers to put into effect in the associations all the good impulses received in Jackson, even if it meant giving up some club activities and other secondary interests. The books in the training courses must be made the mental and spiritual equipment.

It was worth going a long way to hear Kervie Keegan of Louisiana sing "He's the Lily of the Valley." One hearer was carried back more than forty-five years when he heard this song the first time, sung by a recently saved Jewess in a meeting in Louisville, Ky., led by the great evangelist D. L. Moody. It is one of the songs that live.

Dr. T. L. Holcomb seemed particularly happy to be back in Mississippi at the Sunday School Conference where he said were some of the best friends he ever had or will have. He brought with him workers representing every department of the Sunday school work who will assist in the conferences. He was particularly pleased that in spite of the very unfavorable weather, the people came from all over the state and so many associations are represented. The leaders in our Sunday schools change so fast that there is a constant need of training.

Secy. R. B. Gunter welcomed the promotional program of the Sunday School Board as a helpful auxiliary to the State mission work of the Convention Board. Through its various departments the effort is made to reach all classes. There is an increase of 20% in state mission work for this year, and it is hoped for further enlargement next year. Dr. Gunter said there is great need of a mission conscience. Needed in the pulpit; needed among the deacons. We must realize that the Bible is a mission book. Its outstanding characters were missionaries. There will always be a missionary task as long as people are being born in the world. Dr. Gunter said one serious need today is a **denominational conviction**, the belief in the value of the truth; willingness to be different, to stand out for what you believe, even to live for it and die for it. Baptists should realize that they not only have something different but superior. Baptists believe in salvation before baptism; in freedom of conscience. Dr. Gunter sounded the Baptist note which is greatly needed, but conspicuously absent in so much of our preaching.

RESOLUTIONS

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The following were presented to the Sunday School Workers' Conference in Jackson, Miss., Feb. 3-4, 1936, and unanimously adopted by a standing vote. Representatives from the counties pledged themselves to contact their legislators in their interest.

With legislation which is purely political, religious groups do not properly concern themselves. But in matters which affect the morals of our people and their intellectual and material welfare, we are deeply concerned.

There is NO question more seriously affecting moral conditions among our people in Mississippi and in the nation today, particularly among our young people, than the licensing and sale of alcoholic liquors. We particularly deplore the conditions which permit the federal government to license men to violate the laws of the state. We call upon all representatives of the state in the federal congress to secure relief from this anomalous condition.

We are grieved at the increased drinking, increase in drunkenness, increase in fatal accidents caused by liquor, and the increase in crimes resulting from its sale. We are convinced that a majority of those licensed by the State to sell beer and wine are also selling hard liquor in violation of the laws of the State.

We therefore call upon our legislature now in session and upon the Governor to secure relief from present conditions by repealing the laws which license the sale of beer and wine, and to restore the bone dry laws formerly in our statutes. We call upon all our people to support all laws, and upon all sheriffs and other executive officers to enforce the laws. We are irrevocably committed to prohibition of the liquor traffic as necessary to temperance and public morals.

—BR—

No detailed report is undertaken of the Sunday School Conference held in Jackson the first part of the week. That is impossible because the meetings were held largely in many sectional conferences in which all departments gave and received intensive instruction and pooled their knowledge and experience.

A paragrapher whose articles appear daily in some of the most widely circulated of the secular papers, said a few days ago that there had been great increase in drinking in this country during the past year, especially among women. And then he announces that this increase is due to the habits formed before the repeal of the prohibition laws! This is the most amazing exhibition of idiocy we have ever seen appear in print. It is more than idiocy; it is born of malignant mendacity, most unmitigated lying ever seen put on exhibition. The audacity of it is beyond belief. That there has been a large increase in drunkenness in the past year no person who has any regard for his reputation will dispute. But that this belated increase is due to prohibition which passed out nearly three years ago, that statement is proof of diabolical asininity which only liquor lovers exhibit.

The primary purpose of Sunday school work, according to Mr. J. N. Barnett who appeared on the program of the conference in Jackson, is Evangelism, making Christ known and bringing men to faith in Him. To do this effectively we must know how many are saved and how many lost, how many are enrolled in our churches and Sunday schools, and how many are on the outside. "When Jesus saw the multitude he had compassion on them." And he bade us lift up our eyes and look on the fields. We have something over two million people in Mississippi, a little more than half of them white people. Only 42.8% of the people in Mississippi are church members. Of the church members in Mississippi a little less than half are Baptists. Of the total population of Mississippi, 78% are not enrolled in Sunday school. Of the total number of white people in Sunday schools a little more than half are Baptists.

WATCHING GOD IN BIBLE STUDY

Looking Into the Heart of Christ

Eldridge B. Hatcher

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Let us open our Bible for a study of Acts 9:1-20. We will treat Christ as the subject of this story, keeping our eye upon Him from beginning to end. We will seek, through the verses, to look into His heart that we may discover the motives, the emotions, the impulses, that seemed to move Him, in what He said and did, in the story and also in what He saw others do. We will find that His heart is being stirred continuously throughout the events of the chapter.

But let us begin our study.

"And Saul breathing out threatenings and slaughter against the disciples of the Lord." There we have the first reference to Christ, in the words "the disciples of the Lord." Can we look through those five words, as windows, into the heart of Christ? As we look, do we not see His heart beating with condescending interest in a group of persons down there in Damascus, who were His disciples? What wondrous grace in the Lord of Heaven that He should condescend to have "disciples" down here on earth!

But look again at those words "And Saul breathing out threatenings and slaughter against the disciples of the Lord." As Christ was looking down upon that blood-thirsty Saul, breathing out those threatenings and slaughter what emotions did that sight awaken in Him? Was He angry, or grieved? Was He indignant? Or was His heart filled with love for that man whom in a little while He was going to capture? In other words, what were His feelings? Let it be repeated that such questions are the most important that we can ask regarding this story. We never know a person truly until we know the feelings that prompt his words and actions.

And then as Christ's eye fell upon that band of His disciples gathered in Damascus (who many at that very moment have been trembling at the thought of Saul who was hurrying towards them) did He feel a tender compassion and love for them, with a glad knowledge that He would also protect them? Did He feel anxious about them? Let us of course watch Saul—noticing carefully everything said about him—but watch him as a man with whom Christ was dealing.

But look: a flashing light! "And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven." Christ, now, in sending that light, has stepped upon the stage and begun action. Through that blinding light we get another look into His heart. We see Him as a Being of wondrous power in producing such a light, but we want to see, not so much how He produced that light as why He produced it. We want to look into His motives. If we glance ahead in the story we can see that it was love for Saul and for the world that was back of that light.

The next statement reads:

"And he fell to the earth." Ah, Christ sent a light that not only blinded him, but struck him to the ground. Why? Was it not because Christ knew that only by putting Saul into that blinded, prostrate, helpless condition that He could get him to surrender to Him. How little are we able with our finite capacities to compass that infinite love that was then moving in our Savior's heart, back of that blinding light.

But hark! Into Saul's ears came ringing the words, "Saul, Saul—." It is the Son of God speaking from Heaven. Surely we will listen eagerly because His words now will probably reveal what was in His heart. How does He speak those words? With what tones and language? He is speaking, not to angels, nor any of Heaven's saints, but to that earthly, blinded, stricken man lying yonder in the road. What a picture for an artist is that picture of Christ bending and calling to Saul.

Notice His words: "Saul, Saul—." Christ knows his name. He calls it twice. Why twice? Was it in order to make this man—now so absorbed in

his murderous program—hear Him speaking from Heaven?

But notice that call: "Saul, Saul, why persecutest thou Me?" Christ thereby lays bare His heart and bids us look in. What motives and feelings do we see? Do we see harshness, or indignation in those words, or infinite tenderness, as if He were saying "Saul, Saul, why are you pursuing this ruinous course?" Do not these words throw light also on how Christ was feeling about those disciples and suggest that He meant: "Why are you persecuting that group of my disciples, in Damascus, whom I love so much?"

Let us pause and, in quiet reverence, again look back of those words into Christ's heart, if we may,—instead of hurrying to the next verse. Yea, let us pause after each passage and gaze at Him,—and worship. Let us give each of these pictures of Christ time to sink into our very souls.

But notice that word "Me"—"Why persecutest thou Me?" Do we not see back of that word a suffering heart, as if the Master would say, "Saul, Saul, you are wounding Me. You are about to strike and arrest and bind and drag Me to Jerusalem."

But if we will look still deeper we will see those disciples themselves there in His heart sheltered in His love. In that word "Me" he identifies Himself with them. "As the Father hath loved Me," said Christ to His apostles, "so have I loved you," and in that little word "Me" we see that same love in operation now.

Thus the story unfolds. It is a moving picture showing the infinite heart of Christ in action. Let the reader now go ahead through this story. He will get a picture of Christ that he will never forget. Let him keep his eye upon Christ from beginning to end.

And, now, friend reader, if you are a teacher, or preacher, can you not unroll this picture of that GREAT HEART to your class, or congregation? Can you get behind the curtain and be merely a showman? Remember that your listeners will be moved and inspired vastly more if you can show them Christ in action in this story than if you talk—no matter how brilliantly, or fascinatingly—chiefly about Saul and Ananias. They have often heard about these two men as they have been put at the center of the story. Maybe some have never had lifted before them a picture of Christ in His act of capturing and converting and, through Ananias, commissioning Saul of Tarsus for his world-wide ministry.

But, ah, it takes a teacher and preacher who himself has already looked into that Divine heart in this story, and who has the love of that Christ filling his own heart, if he is to show this picture to others. But who of us has learned this heavenly art? Are our Sunday schools, our young people's societies, our colleges and Seminaries training our young preachers to be heavenly showmen of the heart of Christ in the Bible passages from which they preach?

Oh, how can a "Christian Education" movement be started for training our people, young and old, in giving chief attention to GOD, in their study, and in their teaching,—and—shall we say—in their preaching also—of the Word of God. This humanistic tendency seems so ingrained in us that it will take earnest and prolonged instruction and training with most of us, I fear, before a permanent change can be made. Is this not a movement that should sweep around the world? Would that it might be fanned by a breeze from Heaven!

"Look unto ME and be ye saved all the ends of the earth, for I am God and there is none else."

—BR—

Brother Jno. A. Farmer, superintendent of Amory Sunday school says they averaged 215 in Sunday school in January despite the very bad weather, and last Sunday eighty people came through snow and slush and cold and rain. At the eleven o'clock hour Pastor Jno. F. Measells preached the best sermon brother Farmer ever heard, on the Consecration of Paul.

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

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No. 11. Church Music Training School.

But very little of an educational nature is being done either by the local churches or our denomination to aid in developing a better church music from an educational standpoint. The writer is suggesting a type of training in the local church that he has found to be very beneficial and effective in this respect. Our churches are rapidly coming to the realization that their music programs are not on a par with the standards and ideals promoted and maintained for the preaching, teaching, and training in the churches. One prominent Southern Baptist has said, "Most families now hear the best voices over the radio and the worst in the world at the church services." Why should we be content to educate and improve in every department of our church life, and through neglect, indifference, ignorance, and prejudice, keep our music program in the "primer" class? 1st, what is the Church Music Training School? It is a school of inspiration, demonstration, and education carried on very much in the same way as the Sunday school and B. T. U. training schools. 2nd, when and where should it be held? The time and place must be most satisfactory to those concerned, preferably at the church. It is usually best to meet each evening for a weekend beginning on Friday and running through Sunday evening, or a longer period of a week, ten days or two weeks if desired. 3rd, who should attend? Preachers, Sunday school and B. T. U. teachers and officers, and others who have to do with the building of programs, choir directors, song leaders, accompanists, choir members, and the congregation. 4th, what should the program be? Such courses as will best meet the needs in each particular church, consisting of the following subjects: classes in ministry of music, which is a discussion of every phase of church music, choir problems, conducting for choir directors, song leaders and others; sight reading, and classes for the accompanists. An inspirational hour of congregational singing, special music and perhaps a short lecture. 5th, the school or festival should be under the direction of able leadership, local or visiting church musician who can command the respect and confidence of all who should attend, musicians and otherwise. 6th, the finances should be taken care of through the local church budget or special contribution for defraying expenses of advertising and remuneration for the director. A reasonable remuneration would be an amount equal to about what would be paid for an evangelistic meeting.

—BR—

Dr. R. G. Lee of Bellvue Church, Memphis, is this week in a meeting with Dr. Porter Bales at Tyler, Texas.

Dr. Len G. Broughton, evangelist, 1019 W. Peachtree Street, Atlanta, Ga., has been kept at home for some time with bronchial trouble during the bad weather, but is now available for meetings.

A letter from Rev. G. A. Cooper gives his present address as 710 N. Jackson Street, Albany, Ga., where he is serving as chaplain, superintending nine camps in Georgia and Florida, preaching to them the old time gospel and they seem to like it. Brother Cooper will be remembered as pastor at Ludlow where last year he baptized 28 people, the largest number of any church in Scott County, and the contributions of the church doubled under his ministry.

Minutes of Scott County Association show 24 churches in the county with a membership of 3,451. There were 158 baptisms reported last year. All churches except four have Sunday schools. Eight churches have B. T. U.'s. Ten have W. M. U.'s. Total given to local objects \$11,592.52; grand total to all purposes \$17,313.07. The minutes give the per capita giving for the whole association as \$4.81. The highest was by Forest church, \$20.17. One church made no report.

BEARING PRECIOUS MESSAGES
Innabelle G. Coleman

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Aboard the S. S. President Taft, Dollar Steamship Lines, January 10—Only thirty minutes until we sail! In the vast melody of thoughts that are surging, one is reminded again of the joy of being a messenger of good tidings and a bearer of loving greetings. To be trusted to bear the gospel message of love to the Orient for even six brief months fills one with gratitude unspeakable.

But in addition to this major message, tucked away in my bags are three tiny pairs of shoes. They came to me in Birmingham last week from the father of three precious Chinese babies who live in Kaifeng, Interior China. Many Southern Baptists know Peter H. H. Lee, who for the past year has been studying at the Southwestern Theological Seminary. Hearing that the publicity secretary of the Foreign Mission Board was going to China, Peter wrote a letter to her saying: "Please tell my precious little wife that I love her more every day." And then he wrote of how he had bought these little American shoes for his children, hoping to take them when he returned to China. But now if only he can get them to them while the weather is still cold! The smaller pair is scarcely more than two inches of black patent leather. They are for baby Samuel. Peter has never seen this only son of his who was born two months after he came to America. He might have named him Peter, Jr., but his wife wrote him that the baby's name must be Samuel—"an answer to prayer." God has answered so many of the prayers of this generation—Christian—couple that their hearts are joined in one everlasting song of joy and praise to God for His many blessings. What a joy it is to be a messenger of love and gift-bearer of tiny shoes! What ecstasy it will be to kneel and place those tiny shoes on those baby feet—the first of the son of a Christian Chinese couple who are investing their all and making every sacrifice that they may serve him better.

There is no less human interest and joy in being able also to carry the following—

"Message of Southern Baptist Youth to the Baptist Youth of the Orient:

"More than seven thousand Baptist young people assembled in Southwide conference in Birmingham, Alabama, U. S. A., December 31, 1935-January 3, 1936, are happy to send to the Baptist youth of the Orient, through the bearer, Miss Innabelle G. Coleman, a most cordial and fraternal Christian greeting. In Christ there is no East nor West, but we who believe in him are one great brotherhood in faith and love. Our theme this year is 'Faith Is the Victory.' Our Scripture is 'Have faith in God' (Mark 11:22). Pray for us as we pray for you, and may all of us pray daily, as did the Apostles of old, 'Lord increase our faith.' Then, we will go forward with him and for him.

"Baptist Training Union of the Southern Baptist Convention,

"J. E. Lambdin, Secretary and Editor
"W. A. Harrell, Associate Secretary
"C. A. Hearn, Associate Secretary."

As those seven thousand young people of the Southland stood in a unified pledge of greetings, love and prayer for the youth of the Orient, one's heart throbbed with the joy of realizing that peace and international good-will must move forward in the hearts of the Christian youth of the world. Faith in this fact challenges every Christian everywhere to be a messenger of this love born of God.

Many other tokens of good will fill one's bags to bursting when one goes afar. There is a blood-testing machine for Drs. R. E. Beddoe and William L. Wallace at the Stout Memorial Hospital, Wuchow, China. There's the picture of a bride, letters to loved ones, many tiny packages containing love gifts and verbal messages by the score—all to be delivered to eager hearts in the Orient. It bears repeating: "It is a joy to be a messenger of good tidings."

A postscript might be added to assure the solicitous friends that this promises to be a most pleasant voyage. One wishes that Southern Baptists' good friend, Mr. C. O. Alley, who so carefully arranges for the most comfortable staterooms in the choicest location on the boats for all the missionaries, could see this private room that is to be labeled "home" for the next three weeks. Mr. Alley is a Baptist, a faithful active and loyal member of Leigh St. Baptist Church, Richmond, Virginia. Dr. John Slaughter, a member of the Foreign Mission Board, is his beloved pastor. Nothing is too good for Southern Baptists when Mr. Alley, the Richmond agent for the Dollar Steamship Lines, arranges the accommodations. His personal interest and unusual thoughtfulness have been evidenced in manifold ways ever since this itinerary to the Orient began. Indeed Mr. Alley and his assistant and son, Mr. William Alley, are messengers of friendly service to Southern Baptists and their missionaries, who must travel the seas frequently.

"Eight bells and we are off!" May God bless us every one as we in our own spheres of service seek to be more loyal messengers of his Message of Love!

—BR—

SPURGEON HEARD OF THESE WOMEN

By Rev. A. Cunningham-Burley
Putney, London

—o—

The Woman Who Pleaded

"I heard of a mother speaking to her boy the other day words of truth and soberness. Her hopeful and eager son was tempted to run after certain novelties of doctrine and practice, and she said to him, 'What we have heard from our minister is enough for me, for it is according to Scripture. Your father and mother have lived on this gospel, and it has helped them through a thousand troubles, even to this day; and your dear old grandfather and grandmother lived on the same truth, and died upon it triumphantly; therefore, hold fast by it. We have tried it and proved it, therefore do not depart from it.' That was common sense talk."

—o—

The Woman Who Hesitated

"I heard the other day of a trembling woman—I hope she will yet be rejoicing in the Lord—I heard her saying she was afraid she never should be saved, and I told her I was afraid so too, for she would not believe in Christ, but was always raising questions, and doubts, and peradventures. Well, she said, she did not know whether the Lord had begun a good work in her. I told her I did not know that either, and that I did not enquire about it; I knew what the gospel said, and that was, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' But she said, perhaps it was not God's time. Ah! I said, 'Today is the accepted time; today is the day of salvation.' Ah! she said, but she could not believe. I asked her why she could not believe. Could she not believe what Christ said? Was he a liar? Could she dare to say that she could not believe her God? Well, she did not exactly mean that, but then there were her sins. But, said I, 'The blood of Jesus Christ cleanseth us from all sin.' Well, she said, she hoped she should have the strivings of the Spirit, and that one day she should get right. My sister, said I, I charge you before God do not get any hope out of that; your business is to come to Christ and to come to Christ now; but if you stop anywhere short of that, in any sort of feelings or experience, then you will never get to your journey's end. A believing sinner's business is with Jesus and not with the Spirit's operations. The Spirit works salvation in him, but he is nowhere bidden to look to the Spirit for salvation. No man can come to the Father but by Christ, and no man can come to an acknowledgment of the Spirit's operations but by a sight of Christ. I grant you that the Spirit brings us to the cross, but we do not know when we come that the Spirit is at work with us. By a mysterious force we come to Jesus, and then afterwards we look back, and

say, 'Why, it must have been the Spirit of God that drew me to Christ.'

—o—

The Woman Who Forgot

"I heard of one who was asked by her minister whether she remembered last Sunday's sermon. 'No,' she said, 'it is all gone.' 'But you ought to remember it,' said the minister. 'No,' she replied, 'I am not to be expected to do so, for you did not remember it yourself—you read it all from a paper.' The argument is, if the preacher does not remember his own preaching to put it into practice, how can he expect others to do so?"

—o—

The Hungry Woman

"I heard some time ago of a poor woman who was very hard pressed for food; but she remembered the promise of God, and she knelt down and appealed to him that he would provide her bread. Just afterwards a friend came in who brought a loaf of to her, saying that this loaf of bread was bought for her husband, but her husband was not well, and he was unable to eat it because they found that a mouse had been eating it, and it so turned him that he could not eat the bread. But the loaf was not hurt: 'and,' said the friend, 'I dare say you will eat it; I have cut away the part that the mouse touched.' Oh, yes, God can make a mouse do it, or a raven do it. His people shall have a place of refuge."

—o—

The Patient Woman

"We have heard of a wife, a godly woman, who for twenty years had been persecuted by a brutal husband—a husband so excessively bad, that her faith at last failed her, and she ceased to be able to believe that he would ever be converted; but all this while she was more kind to him than ever. One night, at twelve o'clock, in a drunken debauch, he told his friends he had such a wife as no other man had; and if they would go home with him, he would knock her up, and she should get a supper for them, in order to try her temper. They came, and the supper was very soon ready, consisting of such things as she had prepared as well and as rapidly as the occasion would allow; and she waited at the table with as much cheerfulness as if the feast had been held at the proper time. She did not utter a word of complaint. At last, one of the company more sober than the rest, asked how it was she could always be so kind to such a husband. Seeing that her conduct had made some little impression, she ventured to say to him, 'I have done all I can to bring my husband to God, and I fear he will never be saved, and therefore his portion must be in hell for ever; I will therefore make him as happy as I can while he is here, for he has nothing to expect hereafter.'

—o—

The Woman of the Islands

"I have heard that the mothers in the Balearic isles, in the old times, who wanted to bring their boys up to be good slingers, would put their dinners up above them where they could not get at them until they threw a stone and fetched them down; our Lord wishes us to be good slingers, and he puts up some precious truth in a lofty place where we cannot get it down except by slinging at it; and, at last, we hit the mark and find food for our souls. Then have we the double benefit of learning the art of meditation and partaking of the sweet truth which it has brought within our reach. We must meditate, brothers. These grapes will yield no wine till we tread upon them. These olives must be put under the wheel, and pressed again and again, that the oil may flow therefrom. In a dish of nuts, you may know which nut has been eaten, because there is a little hole which the insect has punctured through the shell—just a little hole, and then inside there is the living thing eating up the kernel. Well, it is a grand thing to bore through the shell of the letter, and then to live inside feeding upon the kernel. I would wish to

(Continued on page 15)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

January 25th the Lottie Moon Offering for Foreign Missions had reached \$231,000.00. Let us rejoice and be glad!

—o—

We regret to hear of the going home of Mrs. J. K. Kirkland, Quitman, Miss., Jan. 30th. She has been one of our faithful associational superintendents for many years. I feel a great personal loss because she was my good friend. Our loss is her gain. We extend our heartfelt sympathy to the bereaved family.

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If you have not had a copy of the Officer's Guide Book for 1936, please write this office for the number needed for your officers.

—o—

Our hearts are filled with praise to our Father for His greatness, for His mercy and for His power! Never have we felt His divine guidance more definitely than during our Institutes in January. Although we have been having unusually cold weather, we did not have to postpone a single meeting. We were blessed with sunshine every day except three.

The women came from every association save two, and 56 of the 68 associational superintendents were present. About one-third of our missionary societies were in attendance. Approximately 2,500 women met us in these meetings. Some days when we arrived at the meeting places we were a bit weary because of the continuous meetings, but when we came face to face with the holy enthusiasm of these women we would forget our tired bodies. The discussions were entered into whole-heartedly and the many related experiences of different societies were very helpful. We workers were riches indeed because of these contacts.

The hostess churches made great contributions to these meetings because of their beautiful hospitality. We want to say "thank you" to them again. The prospects for the year's work are very helpful. We workers were richer indeed leadership thus far. May we continue under His guidance.

—o—

APPEAL FOR THE MARCH WEEK OF PRAYER MEETING

J. B. Lawrence, Executive Secretary-Treasurer
Home Mission Board

There are some services so rich, so essential, so important that all words of appreciation seem inadequate. This is the sort of service rendered by Woman's Missionary Union and W. M. U. Young People in the March Week of Prayer and Annie W. Armstrong Offering for Home Missions. Words seem to be empty things, poverty-stricken signs, that have no power to convey ideas adequate to express what we think and feel.

Again and again we have assured our good women and young people that the March Week of Prayer Offering each year has saved our Home Mission work. At best, however, this is an unimaginative and prosaic statement devoid of the heart-throbs that beat in the breasts of the living, loving, self-sacrificing missionaries who, supported by the gracious gifts of the women, are out on the horizon-line of great endeavor pouring out their souls in life-redeeming service for the lost in our own land. To know what it means to save our Home Mission work one must catch a vision of these missionaries and the need of the ones to whom they go with the Gospel of Life.

To one who sits at the desk in the Home

Board office to which the letters from the missionaries come, and who, because of his constant contact with them through these letters, can feel the heart-beat of their love and the throb of their prayers for the lost, their service and devotion is something that cannot be measured by the number of sermons preached, visits made, and miles traveled. It is too rich for that. And the richness of their service, which alone can be fully known by the Father in Heaven, is the measure of the value of the March Week of Prayer and Annie W. Armstrong Offering. May this vision of the service rendered grip the souls as well as the imagination of our women and young people and enable them to spiritually appraise the value of the work they are doing for Home Missions.

Speaking for myself personally and for the Home Mission Board officially, I wish to assure Woman's Missionary Union and young people that we are grateful beyond measure for their interest in our Home Mission work. We value very highly the programs provided, the Mission Study classes taught, the special seasons of prayer observed and the offerings made for Home Missions. We earnestly hope that the enthusiasm and devotion of Woman's Missionary Union may permeate and saturate our churches and that the entire denomination may become as missionary-minded as our women and young people are.

Christ did not forget His homeland and we must not forget our homeland. Hand in hand our Home and Foreign missionary enterprises must go in our work of world-redemption. It is both in and unto; in the homeland and unto the uttermost parts of the earth.

This year, as heretofore, we are looking to the March Week of Prayer and Annie W. Armstrong Offering for the continuance of our work as new projected. The money raised by the women and W. M. U. young people during the March Week of Prayer will be all the funds available for the support of the missionaries given in the list of designations. We earnestly appeal to every society to make their offering as large as possible this year.

If more than the amount set as the goal should be raised, and we earnestly pray that the amount given may far exceed the goal set, we have a needy place for every dollar. There are a number of new fields that we ought to enter and in the fields where we are now working our work should be greatly enlarged.

We have in our office letters from one hundred and fifty well trained and well educated young men and young women, saying that the Lord has called them to Home Mission fields. They want to know if we can help them to carry out God's will in their lives by giving them work. Surely those God-called young men and young women should be put to work. Our hope is in the March Week of Prayer and Annie W. Armstrong offering. When God calls workers for specific fields, surely there is work that needs to be done.

Right now the evangelization and Christianization of the homeland is one of the most important and imperative tasks before Southern Baptists.

This seems evident when we consider the menaces and dangers that threaten the civilization of America. These are so potential for evil that unless we meet them with the Gospel of Christ in a heroic campaign of evangelization, our

homeland may become the center of an essentially pagan civilization.

Do we fully realize what is taking place here in the homeland? Communism, Atheism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice, and worldliness are under-mining the spiritual foundations of our civilization. There is also the modern world spirit, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, racial antagonisms, and the casts of labor and capital.

The forces arrayed against the progress of the Gospel are mighty and sinister. We cannot meet these mighty opponents of the Cross of Christ in isolated groups. We must bring to bear upon the problems that confront us the impact of the whole denomination. The Home Mission Board is the agency which Southern Baptists have to meet these problems.

I appeal to our good women and young people for the millions in our homeland now out of Christ. Shall they not have a chance? Shall we not give them the Gospel. Their eternal destiny is at stake. In the Annie W. Armstrong Offering you, my dear women and young people, will help to answer these questions by furnishing, through the missionaries you support, the bread of life for thousands of these hungry-hearted souls.

—o—

YOUNG PEOPLE'S COLUMN

Personally I feel that the Institutes this year were the "best yet." In planning for them we tried to plan how best to use the time.

Separate conferences were planned for each organization, and efficient counselors assisted in conducting these divisioned groups. Three hundred seventy-five young people's directors and counselors were in these group conferences. Thirty of the fine Associational Young People's Leaders were present to help in the conferences. To each person who contributed to the success of the meetings, I want to say, "I thank you."

—o—

S. B. Mississippi Goals for Sunbeam Fiftieth Anniversary:

50 New Sunbeam Bands

50 More A-1 Bands in 1936

50 More Sunbeam Mission Study Classes

What will be your part?

—o—

Mission Study Books:

Sunbeams—"The Traveling Story Hour," 35c.

Juniors—"Around the World in the Southland," 25c.

Intermediates—"People of the Jesus Way," 25c.

Y.W.A.'s—"Who Is My Neighbor," 25c.

Study Home Missions prior to the Home Mission Week of Prayer.

—o—

Excerpts from a letter of the Young People's Director in Gulfport:

"Some of the high points in last year's achievements, were Promotion Day in December, all Focus Weeks observed, and we really had a "Peace Float" in the Armistice Day parade for R. A.'s. Our Intermediate G. A. Stewardship contestant got as far as Jackson and our R. A. and Y. W. A. to Hattiesburg. We paid \$1.00 per month to the 100,000 Club and our R. A. poster won second prize at S. B. C."

Mrs. James R. Goff.

BR
Over 300 attended the Sunday School Conference this week from 52 associations.

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Ashville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

A Good Example

Over in Neshoba County lives an aged Presbyterian minister by the name of W. H. Kelly, usually called "Uncle Bill." For forty years he has been the pastor of small Presbyterian churches in that part of the state. None of them paid much salary. Now he is 80 years old, not able to preach or work much. He managed to buy him a little home at Neshoba where he and his good wife settled down to wait the summons to attend the last "round-up."

On his 79th birthday the members of a number of the little churches that he once served as pastor decided to give the old preacher and his wife a surprise party. They gathered up all kinds of food from the farm, took along some clothing for them, made up a little money and drove to their humble cabin home. The old people were greatly surprised, for they knew nothing of the party; and when the cars were unloaded they were more surprised, for there before their eyes was food enough to last a long time and money to pay taxes and buy coffee, sugar and other essentials.

When the surprise was over, then the visitors brought out some boxes filled with cooked food and had a regular feast. About 75 friends and neighbors were present. On the old preacher's 80th birthday, last fall, the same scene was enacted, except that the old people knew about it and a table was prepared out in the yard. 100 attended this time and the old people were given food enough to do them, a new suit of clothes was given the preacher and considerable money was contributed. It was voted to make this an annual affair each year on the old man's birthday.

Now, that was a fine thing to do. Other lives could be so easily made happy in the same way, cost the donors very little, make the evening days happy for their old servants

and make all the others happy too. Try it in your community.

—o—

Rev. L. E. Roane, the wandering evangelist of Calhoun County, last year offered a prize of a Bible to the boy and girl in school who wrote the best paper on the life of Job. Recently the committee, consisting of Rev. R. B. Patterson, Baptist pastor, Rev. W. T. Lewis, Methodist minister, and Hon. David Sanderson, an attorney, decided on the winners. Jesse Will Macon was the boy winner and Louise Lane was the girl winner, both of Slate Springs. This was a good work by brother Roane.

Friday of last week my heart was deeply saddened by two messages that came to me. One told of the death of brother Edd. D. Pace who lived at Hazel, near Lake, and the other told of the death of brother J. P. Crenshaw who lived at Neshoba. They were both members of a church that I once served, very dear friends of mine. I was very sorry that weather and health conditions kept me from attending the burials of these dear friends. May the Lord console the sorrowing ones.

The brother that was licensed to preach over at Bellefontaine recently was not named Eddy, but Eudy. Just to keep the record straight.

I appreciated the sermon last week by Rev. E. R. Henderson. We have no stronger preachers when it comes to preaching salvation wholly by grace than brother Henderson. He is a splendid interpreter of the Scriptures.

Well, we all hope that Governor White will make a good governor. I believe that he is honest and will do what he thinks is right. If he will help us to put beer and wine out of the state, and help to keep out hard liquor, he will be doing a good thing. Strong drink is a curse to any state or nation. Let us pray for him.

The following card from Rev. J. E. McCraw, of Decatur, explains itself: "I am calling your attention to the error in both the Neshoba Democrat and the Baptist Record. I have not moved, and am still here in Decatur. We have brother Wilds here this week in a B. T. U. study course. I will have the same work another year, with the exception of Hickory." Glad to make this correction.

This cold, snowy weather has been hard on preachers, especially where they preach to rural churches. Up our way there has been but one pretty Sunday in six. The thermometer was 10 below zero this week and the snow was about ten inches deep. Perhaps this insures us a pretty spring and a good crop year. It is a bad wind that blows nobody good. The will of the Lord be done.

BR
LAKE W. M. S.

—o—

Our year's work for 1935 ended Dec. 31. Reports from committee of young people's leader were given at our first W. M. S. meeting of the new year, Jan. 6, 1936. We feel that we have done some marvelous work as we had set our goal to beautify our church inside and outside. All repairs, painting, etc., on

inside and outside have been completed and paid for, amounting to around \$350.00 which was extra of our regular work. Report of treasurer was good. P. S. cash for miscellaneous aid \$40.00. 350 visits to shut-ins and sick, both physically and spiritually, as the thread of soul-winning the most important part.

Young People's leader, Mrs. Ruth Loper. Young People enrolled Jan. 1, 1935, 43, number enrolled Dec. 31, 39. Intermediate Sunday school contest 13, county winners 4, district winners 1. Average attendance for Week of Prayer (3 seasons) 23. Amount given for Week of Prayer, \$11.49. No. attending camps 5; 1 queen regent. Number subscriptions to magazine, 5. Number taking mission study course, 28. Amount used for home uses, \$12.00. New members gained, 7.

We were glad to have the district meeting Jan. 20th. Teaching W. M. U. manual, etc., by Misses Traylor, Landrum, and Robinson; also Dr. Kitchens, our pastor, and Rev. Crittenton were with us.

Church Reporter.

BR

THE BIBLE A MISSIONARY BOOK

By Dr. J. B. Lawrence
Home Mission Board, Atlanta, Ga.
Pages, 140; price, 35c. Order from
Baptist Book Store serving
your state.

—o—

In this book, just published by the Home Mission Board, Dr. Lawrence gives a new approach to the study of the Bible from the standpoint of God's redemptive purpose, which is the basis for missions, and is the one unifying theme of God's Word. The book is written from a new and singular outline contained in the following chapter headings: The Introduction of the Divine Religion into the World, The Development of the National Life of the Chosen People, The Devotional Unfolding of the Divine Religion, The Spiritual Preparation of the Chosen People for the Coming of the Messiah, The Missionary Development of the Missionary Religion. The Doctrinal Development of the Missionary Religion. The Future Triumph of the Missionary Religion. The introductory chapter presents the Bible not from the standpoint of an outline to be memorized but from the thought content of God's Word and Words. Brief space is given to discussions and outlines of each book of the Bible; in each chapter the missionary message or development is given of the section of books

Instant Relief for Itching Toes

End the torture of Athlete's Foot this sure and easy way. Simply apply Tetterine to the raw inflamed parts and get immediate relief. Tetterine stops the itch and kills the parasites that cause the trouble. Healing and soft new skin promptly result.

Proven best for over 50 years in treating Eczema, Ringworm, Tetter, Itch and similar skin diseases. Get Tetterine from any drug store today or send 60c for a box to Shuprline Co., 1 Barnard St., Savannah, Ga. Money back if not satisfied.

Tetterine!

covered. Suggestions to teachers, questions on the lesson, notebook topics, and topics for discussion make the work easily adapted to the classroom. This book, written for use in mission study classes, will also be found very profitable for private reading.—Reviewed by Joe Burton, Publicity Secretary, Home Mission Board.

BIG PAY TO AGENTS

Men and women wanted to sell Colored people. Hair Straightener, Bleach Cream, 300 products. Earn up to \$40 week full time or \$25 week spare time. No experience necessary. Write for FREE SAMPLE and Agent's Offer. VALMOR CO., Dept. 737, 2241 Indiana Avenue, Chicago, Ill.

Stop that COLD in Its Tracks!

A cold is nothing to "monkey with." It can take hold quickly and develop seriously. Take no chances inviting serious complications.

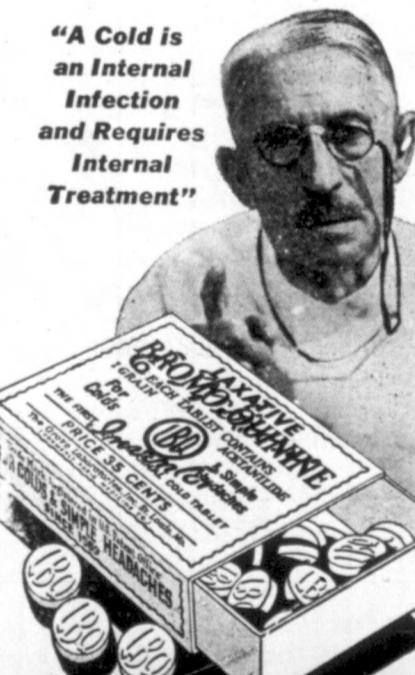
Treat a cold for what it is—an *internal infection!* Take an internal treatment and one that is expressly for colds and nothing else!

Grove's Laxative Bromo Quinine is what you want for a cold! It is expressly a cold tablet. It is internal in effect. It does four important things.

Four Important Things

First of all, it opens the bowels. Second, it checks the infection in the system. Third, it relieves the headache and fever. Fourth, it tones the system and helps fortify against further attack.

All drug stores sell Grove's Laxative Bromo Quinine. Let it be your first thought in case of a cold. Ask for it firmly and accept no substitute. The few pennies' investment may save you a lot of grief.



GROVE'S LAXATIVE BROMO QUININE

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for February 9

THE RIGHTEOUSNESS OUR LORD REQUIRES

Longer Lesson, Luke 6:27-49;
Printed Lesson, Luke 6:39-49.

Golden Text: "Why call Me Lord, Lord, and do not the things which I say?" Luke 6:46.

With these words Jesus begins the closing message on the true righteousness. He subjects to the fire-test those who claim they have accepted Him as the interpreter of real righteousness. They say, "Lord, Lord." They profess Him with their lips, and that is right for the man who is right. Jesus is Lord, and He only is truly so. He never did refuse that title when men addressed Him by it. The man who accepts Him as Lord will do well to confess Him as Lord, and that right early and right often. But what of the man who calls Him "Lord" and then flippantly or selfishly disregards the implications of the title?

There is a remedy for this habit, very slightly short of profanity, of addressing as "Lord" one who does not receive the homage of the heart. It is the serving of the Lord in spirit and in truth, in purity and reality, in sincerity and consistency. To receive first as Lord, wholeheartedly, unreservedly, and then to call Him "Lord" not only with the lips, but with all the life as well, seeking to hear His slightest whisper and performing from the heart His lightest wish,—this is to profess and to perform, call Him "Lord" and to commit all the life to Him.

I. The Importance of the Teacher's Knowing What He Presumes to Teach.

Vs. 39: "Can possibly a blind man a blind man guide? Shall they not both fall into the pit?" Here our Lord is pointing out the danger of following an incompetent leader, more especially of heeding an unlearned, unskilled, ignorant teacher. The evil wrought by ignorant teachers of religious truth, or rather, by ignorant teachers of religious untruth, is beyond all possibility of computation. There is a plague of such misguided, half-baked, uninformed and ill-informed, men in the world now, each striving by raising his raucous voice to lead silly women and unthinking men away from the path of truth. There is hardly a community anywhere now free from its pest of a religious crank who having become ignorantly read in the writing of some greater religious tyro, holds forth in season and out as the only real missionary of the true religion.

How great the value of the skilled teacher of religious truth when once the Master of all true teachers has discovered and developed him and set him to work in the building of the Kingdom of Truth! There is no other treasure a community may possess comparable for a moment in value with such a man.

Of his kind the Master spoke when He said, "Every one when he is completely trained will be like his Master" (Montgomery). "Like His Master," in spirit, meek and lowly; in sympathy, warm and tender; in love, never failing; in doing good, never wearying.

II. Righteousness in Regarding the Faults of Others.

Verses 41, 42: "And why do you glance at the chip that is in your brother's eye, and do not steadfastly regard the log that is in your own eye?" Why glance at the grain of sand in your brother's eye, and consider not, regard not earnestly the millrock in your own eye? Why glance at the tiny dust grain in your brother's eye, and never soberly consider the brickbat in your own eye? Why glance at the steel filing in your brother's eye, and not consider the handspike deeply imbedded in your own eye? Why, at a glance, will you condemn a brother for a small fault when you do not even consider the very much graver fault which is robbing your life of all possibility of fruitfulness for Him? If I harbor a heart full of hate, or a spirit of overweening pride, or a soul devoid of sympathy, how can I see clearly to help a brother or a sister who may have fallen upon some rough stones in the road and broken a bone or dislocated an arm or a leg?

The remedy is first to cure my own fault, heal my own sore spirit, warm my own cold heart, cast out the beam, the sawlog, the millrock, the handspike, the brickbat from my own eye. The tragedy of this matter which our Lord is discussing here is that almost never does the sufferer from the greater malady become aware of the fact that he or she is the greater sufferer. The biggest feminine gossip in town does not know that she is that. The hardest-hearted man in the community does not dream that he is. Why their ignorance? They have just never stopped to look at themselves.

III. Righteous Hearts Produce Righteous Harvests.

Verses 43-45. There is no good tree which bears worthless fruit, as there is no bad tree which bears good fruit; because the way to judge a tree is by its fruit. Go to a basket of peaches and take one in your hand and let some one tell you that it grew on a crabapple tree, and see what you will catch yourself thinking. There may not be an apple tree in 500 miles of you, but you know a Sparks' Delicious did not grow on a grapevine or a wild plum tree. In the same manner, character is shown by conduct. See the character of a man's life as it makes its impression upon another life, and almost certainly you shall know. Go back over my trail and ask the men and the women with whom I have had most to do, "Did his life as it touched yours make you better or worse?" and cast your judgment of

me accordingly. Did a given man or woman do good for the sake of the Lord of the good?

Again, the words of a man's lips tell the sort of a heart he has. Do you know a preacher or any other man who loves to tell a smutty story? Do you know a man or a woman the natural way of whose tongue produces a filthy sound? Be ye sure of this: A filthy heart was behind that tongue.

IV. Interrogation and Illustration.

Verses 46-49. The world is full of people who are willing as a matter of form to call Jesus Lord of a Sunday, if they may be excused for performing a lot of deviltry all other days of the week. Here is our Lord entering an emphatic protest against our giving him only lip service while our hearts are far from Him. Whatever else the word "Lord" as a name of Him may mean, it certainly does mean that we who take it between our lips profess thereby to enthronize Him in our hearts. But He who occupies the throne of any realm, rules that realm. If then, we call Him Lord, we profess that He rules as one having right-of-way in our loves. It is bootless and worse, it is a solemn mockery in the sight of God to call Jesus Lord, while we disregard His plain decrees.

Our Lord proceeds to show what the man who comes to Him and hears His words and does them is like. He is like a man who, in preparing to build a house, dug and made his digging deeper until the surface dirt being all removed, he had reached the solid rock. The country in which Jesus spoke this illustration is said to be underlaid in large measure by rock. Dig down anywhere very deep and you reach it. The builder in question kept digging till he had cleared a rock-foundation for his house. Then, having laid his foundation, he raised its superstructure and rested secure from the menace of mauling storm and rushing flood. This man represents the hearer who attends to the words of Jesus, gives them place in his life, meditates upon them, makes them a part of himself, performs the things which Jesus directs, and walks in the path that Jesus marks. Of course the removal of the surface dirt or sand suggests difficulty in the way of every sincere follower of the Lord. The suggestion may very well be entertained. No such person as one who becomes a Christian without effort. I am not talking about getting saved from hell now. I do not know how little of the grace of the Lord will keep me out of hell, and I do not want to know. I do not know how little

I can do and still pass through the gate of glory, and I do not want to know that. But I am saying that to be Christlike, really Christian, means to labor at the job of digging and making the excavation deeper and, whatever else that may mean, it does mean clearing away all obstructions to the abundance entrance into the heart of the word of the Lord, and building into the heart-life the truth, by hearing, harkening, entertaining, doing the word and will of our Lord as He makes it known to us.

There remains the sad illustration of the foolish man, the slothful man, and foolish because he was slothful; not the deliberately wicked man, necessarily, though he may be included, but the happy-go-lucky, devil-may-care fellow who never is serious, and foolish because he is never serious. I tell you life is serious, earnest, real, and the man who drifts through it is a foolish one. Drifts! Why, the only way anyone can drift is down. The foolish man in the illustration made a house, oh, yes! But it was with no stable foundation, on the loose soil. And when the storm came it fell in, and the crash of it was great. So this poor fellow—I use the word "fellow" advisedly—it is the word which describes him—heard the truth. He had no objection to a word that was said. Maybe he laughed about the whole thing. There certainly is a humorous side to this fine illustration, and this poor fellow may have laughed. But he gave no serious heed to what was said. As far as its making any difference to him in his life was concerned, he would not take the trouble to allow it to do that. He was just indifferent to it. Our Lord describes him as, "He who listens but does not do," and there are thousands who are doing that now. They are the people to whom the gospel makes no difference. This sin of indifference is the distinguishing sin of this age. And this sin is the seed from which will grow ruin and wreck and rout and ruth.

FOR CHEST COLDS

DISTRESSING cold in chest or throat, never safe to neglect, generally eases up when soothed, warming Musterole is applied.

Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "counter-irritant"—stimulating, penetrating, and helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

MUSTEROLE
BETTER THAN A MUSTARD PLASTER

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

IMPUTED RIGHTEOUSNESS

—o—

One of the most glorious doctrines of the Bible is the doctrine of the imputed righteousness of God.

What makes the doctrine so precious is the fact that none of us—even the best of us—would have any standing before God without it.

In the theological sense the word "impute" means: To ascribe vicariously.

In plain, every day, common language it means: To be counted righteous, when we are not legally righteous.

The basis of imputed righteousness of God in justifying the ungodly, by faith in Christ, by virtue of His substitutionary sacrifice on our behalf, in our room and stead.

Glorious! I should say it is. Who would have the presumption or impudence to think to stand in God's presence clothed in his own righteousness, which in the best of men, is all stained with evil? Yet, there are some who thus presume; but the Bible makes it clear that such men are lost and spiritually blind. The prophet Isaiah described such righteousness as "filthy rags," in God's sight.

But let's see what the Bible has to say about imputed righteousness. The first clear reference to it is found in Gen. 3:21: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." God shed the blood of innocent animals that He might get their skins to clothe Adam and his wife to hide their nakedness. A perfect type of the shed blood of "The Lamb of God." "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:21). The last reference of the Bible to this glorious doctrine is found in Revelation 19:7-8: "For the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." Between these two, are numerous references.

Going back to Genesis 15:6: "And he (Abraham) believed in the Lord; and He counted it to him for righteousness."

The Apostle Paul said, Rom. 4:23: "Now it was not written for his (Abraham's) sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification."

But going back to the third chapter we find the mountain peak of the doctrine of imputed righteousness explained in detail, so that no explanation or interpretation is needed. Beginning with the twenty-first verse: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace

through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

It is astonishing how few believe the doctrine of imputed righteousness. I was talking to a friend once along this line, and he said to me: "You had better not depend on imputed righteousness if you expect to go to heaven when you die; but you had better live it." Then he began to tell me of his life, he said: "I have never taken a chew of tobacco, I have never drunk one drop of whiskey, I never cursed an oath," etc. So, I thought to myself, this poor man is a modern pharisee, he is blind and can not see God's righteousness, even though his outward life is beautiful, and a fine example for young men.

There will be more moral men, and church members in hell, who refuse to be clothed with the wedding garment of the imputed righteousness of God than there will those who make no pretensions toward religion.

I do not believe our preachers press this doctrine of God's righteousness, imputed to us by faith in our Lord Jesus Christ, as they ought to. Remember how the apostle Paul was grieved over his people who were lost, but had a zeal of God but not according to knowledge.

He said, Rom. 10:3-4: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

J. E. Heath,
Duck Hill, Miss.

BR—
IN MEMORY

Mrs. Laura Bowling died in the Baptist Hospital in Jackson, Miss., on January 6. She had been in failing health for some time and was carried there for treatment.

Mrs. Bowling had been a resident of Neshoba for many years. She was an active church and W. M. U. worker and ready to help in anything that pertained to the upbuilding of the community.

Therefore be it resolved:

First, That we deplore the death of Mrs. Bowling, yet we bow in humble submission to Him who doeth all things well.

Second, That she will be greatly missed in our town, our church, and our W. M. U.

Third, That we extend to the bereaved relatives our sympathy in this hour of bereavement and point them for comfort to Him who died for us.

Fourth, That a copy of these resolutions be sent to the Baptist Record and Neshoba Democrat and that they be put in the minutes.

Committee:
Mrs. Austin Howie
Mrs. Nonie Viverette
Miss Ora Maude Lewis

HE SWALLOWED A NEEDLE

By Louis J. Bristow, Supt.

Dewey is six years old, and, just as the average six-year-old boy, is not always prudent in what he does. His imprudence this time was putting a sewing machine needle into his mouth. Now, of course, as everyone knows, one's mouth is not the proper place to put needles, pins, hairpins, and such stuff, even though some otherwise sensible folk—principally women folk—do it. At any rate, Dewey put a sewing machine needle into his mouth, and, for some unknown reason swallowed it. He was startled and his mother was frantic! And after the first fright had passed the boy was brought to the Southern Baptist Hospital. An X-ray picture showed the surgeons where the needle was; and operation removed it; and Dewey has gone home. It is probable that he will be more careful in the future.

But suppose there had been no X-ray machine available? Suppose there had been no hospital? For only a well equipped hospital has all the facilities for such cases as Dewey's. A few years ago a little girl swallowed a toy street car; and was brought to the Southern Baptist Hospital, where it was removed from her stomach. A baby was playing with dried beans and one became lodged in the child's windpipe. She was brought to the Baptist Hospital where just the proper instrument was kept for removing such foreign substances; and in two or three minutes the child was relieved. But her breathing had been cut off and her face was blue and she was nearly dead when she came in. Her parents were distressed almost beyond control and shouted and cried, "Do something, do something right now!" And we did, and saved the baby's life. Later, when we presented a bill for \$3.00 for our work, the man swore violently and said it was robbery to charge a dollar a minute for services—and he refused to pay anything. He did not consider the fact that the Hospital had paid \$77.50 for that instrument and had kept it ready for use for just such a case. He did not consider the fact that the instrument had been here for eighteen months with no case needing it until his child was choking. He did not consider the fact that the doctor who used the instrument had spent seven or eight years in study and other years in practice in order to know how to use the instrument. He did not consider the fact that that instrument was only one of many rarely used instruments, and that a modern

hospital must buy all latest improved instruments and throw away old, obsolete ones even though they have been used but little.

There are persons who say hospital costs are too high; but such persons simply do not know what they are talking about. It would take more than most hospitals make merely to pay interest on their investment. When I hear a person say hospital charges are too high, I feel like saying—Well, I'm glad we got the needle out of Dewey's throat, and the street car out of Patty's stomach, and the bean out of Susan's windpipe.

—BR—

Lord Balfour in praising waiters that served him in Washington tells a story that any Southern man who knows and appreciates the Negro will enjoy and stamp as the real article. Here is Lord Balfour's story:

"I was at a hotel where all the waiters were colored men. On the first evening I pushed away the menu and gave the waiter a coin.

"'Just bring me a good dinner,' I said. He brought me an excellent dinner. I continued this plan a fortnight.

"When I left my waiter said to me, 'Goodbye, sah, an' good luck, and when yoh or any of yoh frien's come here what can't read the menu, jes ax foh Calhoun Clay.'—N. C. Christian Advocate.

QUICK RELIEF FOR SORE MUSCLES!

• Take a tip from millions of people! When you are tired out—with sore, stiff muscles—just pat Sloan's Liniment gently on. Sloan's stirs up the circulation of fresh, healing blood. You'll almost feel those muscles relax! Pain vanishes, and before you know it you're fit as a fiddle. Try a bottle tonight! Only 35¢!

Pat on gently!
Don't rub!

SLOAN'S LINIMENT

Organizations Raise Money EASILY



Let it be known that you are selling for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

METAL SPONGE SALES CORP., Philadelphia

Gottschalk's METAL SPONGE

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We had such a long subject to talk about last week that I did not have time left to express my appreciation of the letters that had been received during the week: from Mary Ruth Denson, Virginia Lane Schumpert, and Mrs. Austin.

I do thank all these friends for the pleasant letters and the good gifts that came to our work in them. Mrs. Austin asked about our circulation, and I am glad to tell her that we now have more than 7,000 subscribers, a much better report than I could have given a year ago, thanks to brother Goodrich, circulation manager.

While I was telling you last week of the change we had in mind to make for our page, I looked through several of the bound volumes of the Baptist Record, which we have in our library, one for each twenty-three years. While seeking some facts about Miss Gladys Andrews, our first B. B. I. scholarship girl, I made some encouraging discoveries along another line. In one yearly volume, I found three papers with a full Children's Page, three papers with more than a page for the children, and many papers in which the Children's Page lacked only from one to three inches of being full! In another volume, one number had two full pages of children's letters! There was not time to look through any others, but have little doubt that other yearly volumes would give much the same result. Now, I really think there must be more Baptist children in Mississippi today than there were six years ago. So what? Why, that some of you who are reading our page and not writing us letters ought to write us some, and that some who write very seldom ought to write often, and that the dear faithful ones who write at least once a month ought to try to form new Jeannie Lipsey Clubs for others, or add new members to theirs which will increase the monthly gift. Something is being done in this way: we have a new member this week, and I think last week, and Ernest added a member recently to his club. How about appointing each one of you as a member of the committee of the whole, to get us a lot of new members? That's the way the bigger folks do, and it just means each one of you is going to help in this. If you are not a member of a Jeannie Lipsey Club, to give a little sum each month, why not join one, or get up a new one? Let's see what can be done. And I am going back this month to putting in the paper everything that is contributed through the Children's Page, but will put the month's giving in the last page of the month. Maybe it will come to be so much that we'll have to put it in oftener: that will be all right. But I must stop.

Much love from,

Mrs. Lipsey.

Let me speak of one thing more, and offer my humble apology to our two Mrs. Phillips. It was all my fault, and I'm so sorry. But there's one thing I'm not sorry for, and that is that there are two of them! It is fine to have them both as members.—Mrs. L.

—o—
JOSHUA

Joshua is the sixth book of the Bible, called Joshua because of his being leader at this time, and most of the book is concerning his journeys, etc. The book was written by Joshua. It is also called the first historical book, as the others were the pentateuch. Joshua was a leader chosen by God to take the place of Moses as leader of the Israelites. He was the son of Nun of the tribe

of Ephraim.

The book gives an account of his leadership and conquests in the land of Canaan. It covers a period of about thirty years.

Canaan was the promised land, and at Moses' death the Israelites were on the border of it, and the Lord told Joshua to cross Jordan and take the land. So he sent spies to search out the land—these spies were saved by Rahab. The spies reported that the Lord had delivered the land into their hands.

So after three days, the time Joshua had given them for preparation, the priests who bore the ark of the covenant went ahead of the people, and when their feet dipped into the river Jordan the waters parted and the people went over on dry land. In commemoration of this Joshua took some stones out of the river Jordan and set them up in Gilgal. He also set up some in the river where the priests stood.

In a vision Joshua was told how to take Jericho, by encompassing the city, once for several days, and several times the last day—the priests bearing the ark of the covenant each time. So Jericho was taken not by might nor by power but by obedience to the will of God. Everything was destroyed except Rahab and her family, because she had saved the spies. We find her name given in the genealogy of Christ as recorded in the first chapter of Matthew.

The Israelites had numbers of battles to fight: yet were victorious when trusting the Lord, but were not when not trusting Him.

That is the principal subject of the book: loving trust in the Lord, often Joshua uses these words, "Be strong and of good courage."

It took them a long time to conquer these nations as there were the Ammonites, Hittites, Jebusites, Perizites and Canaanites, but they finally conquered most of them as you will find in the twelfth chapter that they killed kings.

Israel lost in the first attempt upon Ai because of the sin of Achan who took the and costly raiment.

..... kings were killed and put in a cave.

In one battle Joshua commanded the to stand still.

In their conquests they obtained lots of gold and silver and other useful metals.

A while before his death Joshua allotted the land to the different tribes. In the 24th chapter we find Joshua's farewell address and covenant. He was 110 years old when he died. The best verse, 24:15, "As for me and my house, we will serve the Lord."

How many spies did Joshua send?

How many spies did Moses send?

How many stones were set up in Gilgal?

How many stones were set up in the Jordan?

How many days was Jericho encompassed?

How many times the last day?

How many priests bore trumpets?

B. M.

—o—

January Receipts for the Orphanage

Brought forward	\$.14
Mary Nell Rayburn	1.50
Friend, Clarksdale	2.00
Fannie May Henley	1.00
Abbie M. Clark and family	1.00
Dorothy L. Doolittle	.10
Ernest Clark J. L. Club 16	.15
Mary Ruth Denson	.50
Virginia Lane Schumpert	1.00
Mrs. Austin	.50
Mrs. Lipsey	1.00

—o—

January Receipts for B. B. I. Scholarship

Mary Nell Rayburn	\$ 1.50
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Friend, Clarksdale	1.00
Fannie Mae Henley	1.00
Abbie M. Clark and family	1.00
Dorothy L. Doolittle	.15
Mary Ruth Denson	.50
J. L. Club No. 16, Ernest Clark	.15
Leader	.15
Virginia L. Schumpert	1.00
Mrs. Austin	.50
Mrs. Lipsey	1.00

—o—

Pelahatchie, Miss.,
Jan. 25, 1936.

Dear Mrs. Lipsey:

I am a little girl, 11 years old, that reads the Children's Circle in the Baptist Record each week. I decided to answer the question as my grandmother asked me to.

Dorcas was a certain disciple who lived in Joppa. She was also called Tabitha. This woman was full of good deeds and good works, and she became sick and died later. Peter came and raised her from the dead. Many good wishes to the circle.

Your friend,
Delois Stegall.

These are good answers, Delois, and we are glad to have them. Write to us again soon and see if you can't get up a Jeannie Lipsey Club No. 17. I think the next one will be No. 17.

—o—
Shubuta, Miss.,
Jan. 25, 1936.

Dear Mrs. Lipsey:

I see you have my name confused with that of Mrs. M. F. Phillips of Carthage, originator of the Phillips' birthday offering. So in justice to her, from whom I would not take a single honor, I am asking you to please correct the statement in the first part of your letter to the children in last week's Record. That should be credited to Mrs. M. F. Phillips, Carthage; the information about Jennie Moxley to Mrs. Georgia Phillips, Shubuta, as my letter in another column shows.

Yours in Christian love,
Georgia Dees Phillips.

—o—
Leland, Miss.,
Jan. 27, 1936.

Dear Mrs. Lipsey:

I have been in bed with a cough and cold. I am up now and I'm better. I didn't go to school today because it is so cold and I am still coughing.

I got so much for Christmas: two dresses, a Shirley Temple doll, four classics and "Stories of Hymns We Love," and some others. I also got some small things, flowers and little silver dishes.

I am enclosing dues for Jeannie Lipsey Club No. 9, \$2.00.

Your friend,
Mary Adelyn Milam.

I hope you got some comfort, Mary Adelyn, in these nice presents while you were sick. I'm glad you are better. So many people are sick now.

—o—
Houston, Miss.,
Jan. 11, 1936.

Dear Mrs. Lipsey:

This is my first letter to you, but I read your page every week and enjoy it very much. Mary Ruth Denson, my cousin, writes you often. I go to Bay Springs about twice a year, and Mary Ruth and I have very much fun together. I am eight years old and am in the third grade at school.

I have one brother and one big sister and one little sister. My little sister is almost two years old. Of course we have good times together.

Your little friend,

Louise Denson.

So glad to have you for a member, Louise. Now that you are a

member, be sure to say "our page," for it is yours as well as mine. I know Mary Ruth very well. You must write often, too.

RESOLUTIONS

Upon the Death of Dr. B. H. Lovelace, Pastor of Clinton Baptist Church

WHEREAS, in the homegoing of its pastor, Dr. B. H. Lovelace, the Clinton Baptist Church suffered a great loss, and

WHEREAS, the membership of this church is desirous of offering testimony of its deep devotion to Dr. Lovelace and its earnest grief at his going, be it resolved:

FIRST, that we offer our hearts in prayerful gratitude to our Heavenly Father for permitting this stalwart servant of Christ to lead our church in such a long and significant ministry;

SECOND, that in our grief at this loss we yield ourselves in faith to the Omniscient God whom our pastor so loyally served with the prayer, "Not as I will, but as thou wilt";

THIRD, that we commend the exemplary life of Dr. Lovelace as worthy of emulation by Christians everywhere;

FOURTH, that we extend to his sorrowing family our very genuine sympathy in this loss-for-a-time of a princely husband, ideal father, and devoted brother; that we assure them of our strong and lasting affection for them and of our hope that they will continue to rely upon the fellowship of this church for friendship, sympathy, and mutual devotion to the memory of our beloved pastor;

FIFTH, that there be three copies of this resolution: one to be spread on the minutes of our church, one to be presented to the family of our departed pastor, and a third to be sent to the Baptist Record for publication.

Adopted in special business session of the Clinton Baptist Church, January 19, 1936.

Chester E. Swor, Chairman of Resolution Committee.

Syrup of Black-Draught

Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.



checks
Malaria
in 3 days
Colds
first day.
TONIC and LAXATIVE

Thursday, February 6, 1936

THE BAPTIST RECORD

13

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

:-: JACKSON, MISS.

Corinth First Reorganizes

It was the pleasure of the State Secretary to spend three days with the First Church, Corinth, and during that time most interesting conferences were held and complete plans laid and carried out to reorganize the B. T. U. work of the church. Under the new organization the following officers were elected: Director, Mr. Sidney L. Davis; Senior Counselor, Mrs. Sidney L. Davis; Intermediate Leader, Miss Jeff Dora Reynolds; Junior Leader, Mrs. O. L. Haygood; Story Hour Leader, Miss Lula Criswell.

—o—

Clarke County Associational B.T.U. Has Election

The Clarke County Associational B. T. U. had a most successful meeting at which fourteen out of the nineteen churches were represented. A good program was rendered and the plans for the future were adopted. The following officers were elected: Director, Mr. W. Z. Huggins; Associate Director, J. S. Morgan; Secretary, Miss Mae Rogers; Chorister, D. L. Stennis; Pianist, Mrs. John K. McKinnon. We are glad to have this good report sent in by the secretary and congratulate them on the good work they are doing.

—o—

Bible Readers Certificate Awarded

We are always glad to be able to award the certificate for Daily Bible Readings and especially under conditions like the following. One of our fine Mississippi girls who is in Baylor College, writes in asking for the certificate saying that she has kept up her readings for two years including the months she has been in Baylor. That is a fine example for any one to set and we are grateful for young people who continue to carry on regardless of where they are or when. This young lady is Miss Irville Morgan of Cleveland. The award has been forwarded to her.

—o—

Jones County Associational B. T. U. Elects Headrick As Director

Mr. Horace Headrick of Laurel has been elected to the office of Associational B. T. U. Director of Jones County. Mr. Headrick knows the work, having served in this office before and also have served for a number of years as the director of the West Laurel Training Union. Jones County has the possibilities of making their Training Union as good as the best and we look forward to a good race by them for first place in this field in the state.

—o—

Iuka Moves Forward in its Training Union Work

It was the pleasure of the State B. T. U. Secretary to spend two days with the leaders of the Training Union at Iuka. We were happy to find three unions already organ-

ized and working at the job, the Junior union, the Intermediate union and the Senior Union. Miss Delva Skinner is the director and has the work at heart and with the whole-hearted cooperation of the pastor, Dr. W. C. McGill, looks forward to one of the best training unions to be found anywhere. They have plans to add the B.A.U. right away and also a Story Hour.

—o—

COMMITTEE CORNER

Is there a lack of interest in your monthly business meeting? Try this plan that has been used successfully by the B. T. U. at Lumberton. With the director acting as judge, the pastor and one of the most fluent deacons as attorneys, court was held for several months, trying the officers in the various unions who had failed to carry out their duties. In order to arouse interest on the part of non-B. T. U. church members the jury was selected from that group of outsiders. Each union furnished its witnesses. It was not done in a slipshod, half-hearted way. Every one threw himself into the trial with earnestness and enthusiasm. The attorneys plead the case as if the life of the client was at stake. If proven guilty the accused officer was penalized with some special task, sometimes within the union, sometimes in connection with the general assembly program. It was successful in Lumberton—why not try it in your B. T. U.?

PROGRAM COMMITTEE—One leader has concocted the idea of a traffic light program. The group captain in charge covers three flashlights with celophane, one yellow, one green and one red. Then the program is announced; the captain, instead of announcing each part, turns the yellow light on the members on program as each one's turn comes. As soon as he stands the green light is flashed on him and held three minutes (he should be urged to talk until it goes off). Then the red light is turned on and the speaker must take his seat. A fine is given to anyone who talks when the green light is not on him—a fine such as giving the books of the Bible, or naming the apostles, etc. This is added to encourage attention on the part of those not on program. (Good in adult unions where there is a tendency to talk too long—leave the green light on five minutes instead of three.)

INSTRUCTION COMMITTEE—On a big red heart place small white hearts on which have been written questions. One at a time the members come up, close their eyes, and with a cardboard arrow try to "pierce" one of the little hearts. The heart which they come the nearest to touching is taken off and the question answered.

SOCIAL COMMITTEE—One In-

termediate leader suggested to her social committee that for February they fix a "cherry tree guest book." A tree was cut out of green paper, on which were placed red cherries. On these cherries the visitors are asked to write their names. They are introduced to the union by the corresponding secretary each Sunday night.

BR

PREACHERS ON THE COAST

—o—

We appreciate the fine notice you gave us of the Institute for Baptist ministers which was held here January 27-30 ult.

It was raining and freezing most of the time, but the pastors and local people came, and received a blessing. Sixteen pastors enrolled; six were white and ten were colored; 539 attended, and they were all more than pleased with the teaching and addresses. Rev. Noble Y. Beall of Atlanta, Ga., who is the "Director of Negro Missions" throughout the nation, is in the employ of the Baptist Home Mission Board of the Southern Baptist Convention. He has been engaged in this work for some eighteen months. His messages were well received. His spirit and tactfulness make him a valuable worker along this special line of work. He certainly was called of God to this work as much so as Paul was to his work among the Gentiles.

He is not only doing a really great work, but his contact with both the white and colored pastors is bringing about a better, and much needed, understanding with them. Here on the coast we have several pastors who have been anxious to help the colored pastors, but could not make the contact. This three days institute did it. And now the way is open for us to be of help to each other. Pastor G. C. Hodge of First Church, Biloxi, did a splendid piece of work in teaching "Missions in the Bible." All who took part did their work well.

At the conclusion we organized for future institutes. The organization is termed, "The Gulf Coast Baptist Workers' Institute." We will meet once each month for study and conferences.

Our editors and denominational papers have a splendid opportunity to help brother Beall and others who are interested in this work by giving notices and publishing articles, in its behalf.

The spirit was excellent all the way through, and we learned to know each other as we had not through the years.

J. E. Barnes, Asso. Dean.

BR

Sabbath Day and other poems by Viola Bailey Wilson, E. G. Hasley



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NEW PAMPHLETS

Workers in department Sunday schools will be interested in the following new and revised pamphlets which have just been issued by the Elementary Department of the Baptist Sunday School Board:

A Sunday Morning Visit (Nursery Class), The Primary Department of the Sunday School, Sunday Morning Schedule for the Junior Department, The Organization and Equipment of the Junior Department.

Copies of the pamphlets will be sent free on request. Address your State Sunday School Secretary or the Elementary Department of the Baptist Sunday School Board, 161-8th Avenue North, Nashville, Tennessee.

Ephriahim: "What you call it when a gal gits married three times — bigotry?"

Mose: "Lawsy, boy, you suddenly am a ignoramus. Why, when a gal gits married two times, dat am bigotry; when she tries it three times, dat am trigonometry."— Humorist (London).

How CARDUI Has

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Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

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Baptist Student Union

M. C. B. S. U.

Sail On!

When you first began your study of historical happenings and people, were you not thrilled by the fearlessness of the intrepid Columbus as he ordered his men to "Sail on, and on"? His was the voice of the master, and his men obeyed, "sailed on," and won for themselves a foremost place in the annals of history.

The voice of the Master speaks to all Christians; to some he gives commands which require courage of the highest type. To all, the command, "Be thou faithful," brings a challenge and a goal.

In striving to show their faithfulness, the students of Mississippi College have maintained throughout the first half of this session the highest degree of efficiency and spirituality. For years efficient, spirit-filled religious organizations have been common among the Mississippi College student activities, but never before have these organizations reached and maintained the remarkable level of the past few months.

Although the passing of the beloved and revered Dr. B. H. Lovelace, pastor of the Clinton church for fourteen years, saddened every college student, the work has gone on splendidly. Quite fittingly, it was suggested that no finer memorial to his memory could be found than that the people whom he loved remain loyal, to the highest degree, to the church that he loved. And the members of his church have been loyal. Among the loyal ones are to be counted the college students, for they have not only maintained, but in some instances, surpassed, the wonderful records already made.

But when Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," he signified that he was forgetting those good things which had come to him — previously won prizes, laurels of other races—as well as those things which his memory regarded as unpleasant. Even so, the Mississippi College students are laying aside the pleasant thoughts of last semester, and are making plans for a semester which will approach perfection even more closely.

Plans have been made to press on toward the achievement of a "third mile" quota in subscriptions to the Baptist Student magazine. Even before the time limit for reaching the first definite quota set for the college had expired, Mississippi College students and friends of Mississippi College had subscribed for the magazine in such numbers as to exceed the so-called "second mile" quota. Now, an additional drive is to be launched to virtually double the original quota assigned the school.

Further plans, to standardize the Sunday school department which serves the students, have been made. With the definite goal of making the department a standard one before commencement, plans of a definite nature have been made, and will soon go into effect.

In all the departments of religious endeavor, renewed efforts to make the coming semester the best in the history of Mississippi College, religiously speaking, are being put forth.

—Bowen C. Dees, M. C.

—o—

Blue Mountain College B. S. U.

Miss Ruby Talbot, Secretary to the President, brought to us a beautiful message on courage at noon-day prayer meeting Sunday. It is always a pleasure to us to have members of the faculty to speak to us at these services!

The new officers for the individual Sunday school classes for the second semester have been selected. Those who were selected in the Senior class are:

President—Mary Gurney Parker.
Vice-President—Thyra Goodrich.
Secretary—Evelyn Rodman.

Devotional Chairman—Lauretta Trumbull.

Those chosen by the Junior class were:

President—Jane Boydston.

First Vice-President—Jeannette Cleveland.

Second Vice-President—Pauline Nix.

Third Vice-President—Wylma Black.

Secretary—Lois Wiginton.

The presidents of the two Freshman classes are Tom Womack and Betty Carter, and that of the Sophomore class is Cornelia Leavell. The other officers of the Sophomore and Freshman classes have been elected but not reported.

Lourie Strickland, Reporter.

—BR—

THE SOS OF THE RESCUE MISSION, NEW ORLEANS

—o—

The ship is not sinking. It is not leaking. It is not on fire. There is no threatened mutiny. It is not lost on the high seas. Its chart and compass are apparently in good order. But its load is too heavy. It is far below its proper water line. It goes, but labors hard in the going, "being exceedingly tossed; with our own hands we cast out the tackling of the ship," all we could afford to let go. We are travelling "light." But all our facilities are strained. Our chapel is far too small to hold, the crowds, beds all filled and fifty to a hundred men sleep on the chapel floor each night, and around two hundred hungry men are fed nightly. But out of these struggles we are permitted to give out the glorious word that over one hundred have, as we trust, found Christ during the month of December, a record never reached before but once during the nine years of the work of this Mission.

And I feel sure that never in all its history has there been so serious and solemn attention to the nightly messages of the gospel. Very marked and gracious is the manifest presence of the Lord.

The ship is sailing heavenward with a constantly increasing list of passengers. Its wireless has, as we rejoice to believe, its heavenly connection, as also many earthly substances. The Woman's Home is aboard, "traveling" in more senses than one. But we believe our Pilot sees us "toiling in rowing," and means that we shall sail on, and on, reminding us that "God hath given thee all them that sail with thee."

Our business is to pick up the shipwrecked, to rescue the sinking, the perishing. And there are many, many thousands of them. Delay means death. Take up the call. "Sound out the watchword."

J. W. Newbrough, Supt.
740 Esplanade, New Orleans.

—BR—

THY KINGDOM COME

—o—

At different times, in the Record, the question has been asked, "If Christ set up his kingdom while on earth, why did he teach his disciples to pray, Thy kingdom come?"

In my new book that I am writing, I am saying in regard to this quote again from Luke 17:20-21, And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say Lo, here! or lo, there! for lo, the kingdom of God is within you, or marginal reading among you, in your midst." Thus, we hear Jesus say that the kingdom of God was there in their midst at that time, in A. D. 33, after he had already told them to "Tell it to the church." Now, if I were to say to a friend, "That man is the coming man of this country," I would be perfectly understood. I would not mean that the man is not already a man, or that he is not already here, but I would mean that his influence is going to spread, and that he is going to grow more powerful and touch more people. I think this ex-

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planation should be convincing. Any other answer cannot be made harmonious with the idea of a universal God, who is no respecter of persons. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

W. R. Hunt, M. D.,
Tupelo, Miss.

—BR—

Troy Hall, a son of my neighbor and dear friend, J. T. Hall, was killed in a car wreck Thursday night, Jan. 25. He leaves a large number of New Hebron boys and girls, also many grown ups to sorrow because of his departure. Blessings upon the father, mother, two brothers and a sister who are in great sorrow.—B. E. Phillips.

Do You Ever Wonder

Whether the "Pain" Remedy You Use is SAFE?

Ask Your Doctor and Find Out

Don't Entrust Your Own or Your Family's Well-Being to Unknown Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches, is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store—simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this—and see that you get what you want.

Bayer Aspirin



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Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxines.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical: only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

L. D. BASSETT

—o—

Lorenzo Dowe Bassett was born May 22, 1861, in Newton County, Mississippi—who is known as Rev. L. D. Bassett. His parents were W. H. Bassett and Mary Ann Phelps. They moved to Smith County when he was eight years old. He was reared near Pineville. He was one of nine boys born to this family, with no girls. He entered school at the age of 19 years and attended for 30 days. When 18 years of age he was converted and called to preach; and joined Leaf River Church at the age of 19, was baptized by Elder L. J. Caughman. He was married when 21 years of age to Miss Mary Gardner. He was ordained to preach when 22 by Elder H. F. Husband and T. J. Simmons at Leaf River Church, Smith County. The Lord at once opened up a life-time field. He has stayed on the same field for fifty-three years. The Lord has blessed him in all his ministry. He has had only two professions: preaching and farming. The pay was left to the Lord and his people and we never suffered for one day.

He served on the old General Association Mission Board for fifteen years and then served on the State Mission Board for ten years. He worked as missionary pastor for each board. He always gave and collected missions on his field of work, visited all the sick he could, and preached the funerals of many of his friends. Forty years ago, his field was all but a missionary field, so he organized some twenty or twenty-five churches, baptized about 2,000 people, married some 400 couples and rode on horseback 2,000 miles a year for about forty years. He pastored the following churches during his ministry in the last 53 years:

Scott County—Liberty, Ephesus, Sabestopol and Hopewell.

Smith County—Sylverna, Mount Carmel, Sylva Grove, Leaf River, Bethel, Mt. Pleasant, Old Mt. Nebo, Beaver Dam, Mt. Zion, Harmony, Liberty, Fellowship, Marthorn Logging Camp, Summerland, Ted, and Clear Springs.

Jasper County—Louin, Mt. Vernon, Stringer, Mossville, Rose Hill, Foulk Mill, Eden, Dushon Camp, Vernon, and Lake Como.

Jones County—Sharon, Moselle, Liberty, Tucker's Crossing, County Line, Blodgett, Hebron and Union.

Covington County—Union.

Simpson County—Dry Creek, Goshen, Good Water.

Perry County—Beaumont and Merrill.

Red River County, Texas—Avery, one year full-time.

This made 45 churches in all that he has served.

To him and his first wife were born seven children, stated as follows:

Rev. L. G. Bassett of Louin; Mrs. Etta Roberts of Silver City; Orange Bassett of Newton; R. R. Bassett of Louin; L. D. Bassett of Raleigh; Mrs. Tura Holder of Hattiesburg; J. B. Bassett of Louin.

During this time, and while his first wife was living, his older brother died and left four children whom he took and reared:

Donie Boyd of Louin; J. C. Bassett of Bay Springs; Author Bassett, deceased; Walter Bassett of Oak Grove, La.

On August 28, 1899, his first wife died. He lived as a widower for about three years and then married Mrs. Betty Gardner. She had five children, by her first husband, named as follows:

Oliver Gardner, killed in World War; Floyd Gardner of Ted; Ezra Gardner of Louin; Rosa Gardner and Frank Gardner, deceased.

His wife only lived eight years after their marriage. To them was born one daughter, Shellie Maye Shows of Hattiesburg.

He was left alone again and lived alone for about four years. Then he and Mrs. Shelly Martin were married. She had two boys by her first husband, Ollion Martin of Decatur, and Coy Martin of Louin. To this union was born three daughters: Ruth, Ruby and Naomi Bassett of Louin. In all he reared 22 children: seven step-children, four orphan children and eleven of his own family. He is now seventy-five years of age and still preaching some.

Our father is now quite feeble and does not preach at regular churches.

His daughters,
Naomi Bassett,
Mrs. W. D. Shows.

—BR—

CALVARY CHURCH, TUPELO

—o—

The laying of the corner stone of Calvary Baptist Church, Tupelo, Miss., was held Sunday afternoon, January 19th, with Rev. Silas Cooper, pastor of Calvary Church, in charge of the following program.

Scripture Reading: Psalms 101:1; I Cor. 3:10-15.

The mementos placed in the receptacle by the clerk of the church, Dr. W. R. Hunt, were a Bible given by the oldest member of Calvary Church; the history of Calvary Church; a list of the enrollment of the members (280), and newspaper clippings with important items about Calvary Church.

Rev. J. S. Riser, Jr., of Blue Mountain, preached on the subject, "Things builded into the House of God builds."

The congregation then watched the corner stone put into position by Mr. M. E. Leake and Dr. A. J. Stacy. Calvary Church was then dedicated to the work of Christ. The meeting closed with a prayer by Mr. P. S. Weaver.

The corner stone was given by Mr. George Thomas of Marietta, Georgia.

Mary Clayborne,
Church Reporter.

—BR—

UPWARD MOVE

—o—

The Brooklyn Baptist Church is moving forward with a worthy task. This past year we had 35 additions to the church and gave monthly to the Cooperative Program; gave \$8.00 more than our quota in the Investment Campaign and raised the pastor's salary. January 5, 1936, we ordained four new deacons, brethren Ford, Burt, Johnson, and Bufkin. Dr. W. E. Holcomb, President of Mississippi Wo-

man's College, preached the ordination sermon. He was accompanied by four Mississippi Woman's College girls who rendered an excellent musical program.

Our W. M. U. is one of the best. Mrs. Will King, President, and two other ladies visited our Baptist Orphan's Home. They investigated and found that the Home needed some new mattresses. They came back with a burning zeal in their hearts to supply the needed material. Mrs. King presented it to the church last Sunday and it was voted unanimously to supply their needs at once.

Our Sunday school and B. Y. P. U. has grown very rapidly. We are beginning the new year 1936 by adding three new rooms to our building. The church has been giving hearty cooperation and support to all phases of our denominational work. We have resolved to do more through the incoming year. We are extending a cordial invitation to any of our State workers to visit us at your convenience.

Happy pastor! Happy people!
C. S. Moulder, Pastor.

—BR—

GOSS BAPTIST CHURCH

—o—

The names below represent an Intermediate Sunday school class in the Goss Baptist church. The grades are the general averages of the pupils for one year, 1935.

We are very proud of this class and urge them to continue the good work. Mrs. L. A. Newson of Goss, Miss., is teacher of this class.

Nell Newton 100%, Gold Star pupil, year 1935.

Carol Newsom 99%, failed to bring Bible one Sunday.

Floy Robertson 98%, was absent fifth Sunday in March.

Alice Wagley 91%.

Byrle Hood 87%.

Mrs. L. A. Newsom 86%, teacher of class.

Hellen Hood 79%.

Jewel Brown 77%, enrolled late.

Brother Mark Lowry is pastor of the church.

W. C. Morgan, Reporter.

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RECONSIDERS, REMAINS

—o—

Some time ago the announcement was carried in these columns that I had been called by the Immanuel Church, of Hattiesburg, and that it was considered likely that I would accept the call, effective February 1. Too, it doubtless became a matter of common knowledge that I did accept the call. But inasmuch as events have so moved that I will remain on the field of the Highland Church, Meridian, I wish to make a simple statement to the brotherhood relative to the matter.

On Sunday, January 19, the Highland Church voted unanimously to request that we reconsider, withdraw our resignation, and remain with this church field. Counting this action, with its manifest sincerity, a new item for consideration, we did reconsider; and it has become our conviction that it is the Lord's will that we remain with our present work.

We wish to state further that we feel the keenest interest in the Immanuel Church; and we have the greatest concern about, and good wishes for the Mississippi Woman's College, especially as they launch out into their endowment campaign. May the Lord bless the college and the field of the Immanuel Church.

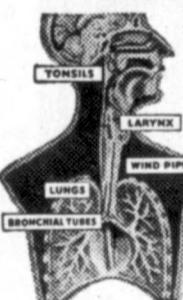
J. H. Street.

SPURGEON HEARD OF THESE WOMEN

—o—

(Continued from page 7)
be such a little worm as that, living within and upon the word of God, having bored my way through the shell, and having reached the innermost mystery of the blessed gospel."

Stops COUGHS quicker, by "Moist-Throat" Method



THOUSANDS of tiny moisture glands in your throat and windpipe dry or clog when you catch cold. Their secretions often turn to thick phlegm which irritates your throat . . . and makes you cough.

Pertussin stimulates the throat and bronchial glands.

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BROOKS COMPANY, 352 State St., Marshall, Mich.

**Lydia E. Pinkham's
TABLETS**

SPURGEON AND THE PURITANS

By Rev. A. Cunningham-Burley
Putney Central Church
London, England

—o—

That frank and forceful American writer, Thomas Wentworth Higginson, has described the Puritans of Massachusetts in an incomparable essay, never to be forgotten by those who have read it with any degree of attention. He pictures a Sabbath morning in Cambridge village with its warning drum, sternly calling the colonists to gather for the public worship and acknowledgment of God. The writer's powers of graphic and exact description are seen at their best in that particular "Atlantic Essay."

That chapter, read by Mr. Spurgeon twenty years before his death (1872) must have given him keen and abiding delight. It is well known by this time that Spurgeon has been described as the "heir of the Puritans." Certain it is, that he delved in the same wealthy mines that made the Puritans stern and strong, and that he derived much of his ministerial inspiration from the records of their work and witness in the wonderful seventeenth century. We appreciate a few of Spurgeon's references to the sayings and doing of the old Puritans.

(1) The Puritan View of Providence

"You have heard, perhaps, of a Puritan who met his son, each one of them traveling some ten or twelve miles to meet the other; and the son said to his father, 'Father, I am thankful to God for a very remarkable providence which I have had on my journey here. My horse has stumbled three times with me, and yet I am unhurt.' The Puritan replied, 'My dear son, I have to thank God for an equally remarkable providence on my way to you, for my horse did not once stumble all the way.' If we happen to be in an accident by railway we feel so grateful that our limbs are not broken; but should we not be thankful when there is no accident? Is not that the better thing of the two? If you were to fall into poverty, and some one were to restore you to your former position in trade, you would be very grateful; should you not be grateful that you have not fallen into poverty? Bless God for his unknown benefits; extol him for favors which you do not see, always giving thanks to God for all things."

(2) Flavel, the Puritan

"In the life of Mr. Flavel, who was one of the most temperate of the Puritans, and one not at all given to anything like fanaticism, there is an event mentioned which once occurred to him. He said that being once on a journey alone on horseback, the thought of the love of Christ came upon him with great power, and as he rode gently along the road, the thought seemed to increase in force and strength, till at last he forgot all about earth and even where he was. Somehow or other his horse stood still, but he did not notice it; and when he came to himself, through some passer-by observing him, he found that he had bled very copiously during the time, and getting off

his horse he washed his face at the brook, and he said, 'I did verily think as I stood there, that if I was not in heaven I could hardly hope to be more blessed in heaven than I was there.' He mounted his horse and rode on to a place of entertainment where he was to pass the night. Supper was brought in, but left untasted on the table. He sat all night long without sleep, enjoying the presence of Christ, and he says, 'I was more rested that night than with any sleep I ever had, and I heard and saw in my soul, by faith, such things as I had never known before.' The like occurred to Mr. Tennant, who was a man who spent many hours in private, and sometimes when it was time to preach he was quite unable to stand unless first carried into his pulpit, when he would put his hands out and lean there, and say such glorious things of Christ, that those who looked upon him verily thought that they looked upon the fact of an angel."

(3) Puritan Thanksgiving

"In the early days when the Puritans settled in New England they were always having fast days. They had a fast day because their bread was getting short; another fast day because the Red Indians invaded them; another fast day because a ship had not arrived that they expected; and they had so many fast days that they began to get exceedingly weak. At length, one very wise brother said, 'Did they not think it would be as well, now and then, to vary the thing, and to have a feast day occasionally? Would it not be quite as acceptable to God if instead of mourning over mercies they wanted, they were to thank him for mercies enjoyed?' So they instituted what is called the thanksgiving day, which became a perpetual ordinance afterwards—the thanksgiving for mercies received. Brethren, there is reason and wisdom in such a course. How dare you go and ask for anything else till you have been thankful for what you have?"

(4) The Puritan Conscience

"An old Puritan says, 'God holds a petty session in every man's conscience, which is the earnest of the assize which he will hold by and by; for almost all men judge themselves, and their conscience knows this to be wrong and that to be right. I say "almost all," for there seems to be in this generation a race of men who have so stultified their conscience that the spark appears to have gone out, and they put bitter for sweet and sweet for bitter. The lie they seem to approve, but the truth they do not recognize. But let conscience alone and do not stupify her, and you shall find her bearing witness that there is a Judge of all the earth who must do right.'"

(5) Puritan Greatness

"Upon what meat did these men feed that they have grown so great? They cannot turn to the lives of the Puritan without reading how they saturated all England with godliness, till as you passed down Cheapside in the morning you would have noticed that there was scarcely a single house in which

the blinds were not drawn down because the inhabitants were at family prayer. The whole land felt the force of truth and righteousness through these men — these poor, benighted, foolish Puritans, whom our boys fresh from college call by ill names. In their contests for truth the Puritans were as mighty as Cromwell's Ironsides in the days of battle, when they drove the foe before them like chaff before the wind. Then there followed an age of drivelling, in which our Nonconformity existed, but gradually dwindled down, first into Arminianism, and then into Unitarianism, until it almost ceased to be. Men know that it was so, and yet they would act it all over again. They read history, and yet demand that the old doctrine should again be given up, and the experiment be tried again of starving our churches with human philosophies. Oh, fools, and slow of heart! Will not history teach them? No, it will not if the Bible does not. If they hear not Christ and his apostles, neither will they believe even though another Unitarian ghost should pass before their eyes. Surely evil days are near, unless the church shall again clasp the truth to her heart."

(6) Triumphant Over Death

"I would desire, if I might have my way, to be drawn to my grave by white horses, or to be carried on the shoulders of men who would express joy as well as sorrow in their habiliments, for why should we sorrow over those who have gone to glory, and inherited immortality? I like the old Puritan plan of carrying the coffin on the shoulders of the saints, and singing a psalm as they walked to the grave. Why not? What is there, after all, to weep about concerning the glorified? Sound the gladsome trumpet! Let the shrill clarion peal out the joyous note of victory! The conqueror has won the battle; the king has climbed to his throne. 'Rejoice,' say our brethren from above, 'rejoice with us, for we have entered into our rest.' 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them."

—BR—

CALLED TO TABERNACLE CHURCH

—o—

The Tabernacle Baptist Church in New Orleans called me as pastor, which necessitates my resigning Silver Springs Church in Pike County. I am a native of Walthall County, but have spent all of my ministerial life in Louisiana, except eighteen months as pastor of Silver Springs.

I am thankful for the little part that I had with my homefolk, in the work in our great old state. Silver Springs is a great church. They have a pastor's home and need a good preacher that can move on the field.

Tabernacle Church here in New Orleans is four years old, and seems to have a bright future. I am to have an assistant pastor and a paid woman missionary. The church voted at my first service to contri-

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bute 25 per cent to missions.

I am planning to be away every fourth Sunday to preach at Knoxy in Walthall County, so you see I will keep in touch with your state. May the Lord bless you and all His work is my prayer.

Fraternally yours,
J. P. Fortenberry.
—BR—

S. S. ATTENDANCE FEB. 2, 1936
Jackson, First Church 643
Jackson, Grif. Mem. Church 558
Jackson, Parkway Church 85
Jackson, Northside Church 98
Brookhaven, First Church 379
—o—

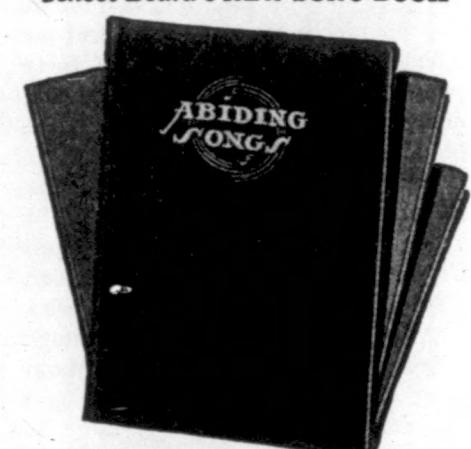
B. T. U. ATTENDANCE FEB. 2nd
Deemer Church 31
Jackson, Grif. Mem. 246
Jackson, Parkway 35
Jackson, First 58
Brookhaven, First 152
—BR—

Mother: "James, what do you mean by teaching that parrot such bad words?"

James: "I was only teachin' him what he mustn't say, mom."—Ex.

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